9 **Charles II.**: Black Letter Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church of England, *printed in double columns in a fine clear type with bold initials, rubricated title within a woodcut border, rubricated Kalendar, and* STERNHOLD AND HOPKINS' WHOLE BOOKE OF PSALMES collected into English Meter, *with the finely engraved title-page, and one line music to the Psalmes,* small folio, *whole bound in russia, red edges, metal clasps,* FINE COPY, £3 3s Chr. Baker, 1660-1

Kenneth J. Gibbs
Aldenham.

To Jno J. H. Benton
from a brither maniac
July 1910

The prayer book of James I reprinted on the restoration of Charles II before the revised book of 1662 was produced.

RAILWAY, RADLETT, M.R.
TELEGRAPH, LETCHMORE HEATH.

ALDENHAM VICARAGE.
WATFORD.

5 July 1910
Tuesday night

Dear Mr. Benton

This book seems to be perfect having certainly all its 4 titlepages and it is in rather particularly good condition but in an ugly modern binding

My ~~own~~ other copy is in nice binding of the date but is not in as good condition — I seem to have bought this copy very cheap and I won't sell it but I should like to make a contribution

to your fine collection
so have ventured to assume
that you could be kind
enough to accept it as
a small present
and I have written an
inscription in it accordingly.

I am telling the Secretary of the
Alcuin Club - a learned
Scotch antiquary named Beloe -
to send you a list of the
Alcuin Club publications
in case there are any that
you would care to add
to your collection. Yours sincerely
Kenneth T. Gibbs.

THE BOOK OF Common Prayer AND Administration of the SACRAMENTS And other RITES and CEREMONIES Of the CHURCH of ENGLAND.

LONDON
Printed by *Christopher Barker*, Printer to the Kings most Excellent Majesty. 1660.

v^t Benton 3.10 Ent. May 2, 1935

¶ The Contents of this Book.

1 THe Table and Kalender for Pſalms and Leſſons, with neceſſary Rules appertaining to the ſame.

2 The Table for the order of Pſalms to be ſaid at Morning and Evening Prayer.

3 An Almanack.

4 An Act for the Uniformity of Common Prayer.

5 A Proclamation for the Authoriſing of the ſame.

6 A Preface.

7 Of Ceremonies, why ſome be aboliſhed, and ſome retained.

8 The Order how the Pſalter is appointed to be read.

9 The order how the reſt of holy Scripture is appointed to be read.

10 Proper Pſalms and Leſſons at Morning or Evening Prayer for Sundays, and certain Feaſts and days.

11 The Order for Morning and Evening prayer throughout the year.

12 The Letany.

13 The Collects, Epiſtles and Goſpels, to be uſed at the Miniſtration of the holy Communion throughout the year.

14 The order of the Miniſtration of the holy Communion.

15 Baptiſm both Publique and Private.

16 Confirmation, where alſo is a Catechiſm for children.

17 Matrimony.

18 Viſitation of the ſick.

19 The Communion of the ſick.

20 Burial.

21 The thankſgiving of women after childbirth.

22 A commination againſt ſinners, with certain prayers to be uſed divers times in the year.

23 The Form and maner of making and conſecrating Biſhops, Prieſts and Deacons.

¶ January hath xxxi. days.

Sun { riseth / falleth } hour { 8.mi.4. / 3.mi.56. }

Psalms.

Morning prayer. { i. Lesson. / ii. Lesson }

Evening prayer. { i. Lesson. / ii. Lesson }

i	A	Kalend.	Circumcision	Gen.xvii.	Rom.i.	Deut. x.	Colos.ii.
ii	b	iiii No.		Gen. i.	Matth.i.	Gen. ii.	Rom.i.
iii	c	iii No.		iii	ii	iv	ii.
iv	d	Pzid.No.		v	iii	vi	iii
v	e	Nonas.		vii	iv	viii	iv
vi	f	viii Id.	Epiphany	Esa.ix.	Luke iii.	Esa.xl.	John ii.
vii	g	vii Id.		Gen.ix.	Matth. v.	Gen.xii.	Rom.v.
viii	A	vi Id.	Lucian.	xiii	vi	xiv.	vi
ix	b	v Id.		xv	vii	xvi	vii
x	c	iv Id.		xvii	viii	xviii	viii
xi	d	iii Id.		xix	ix	xx	ix
xii	e	Pzid. Id.	Sol in Aqu.	xxi	x	xxii	x
xiii	f	Idus.	Hilarii.	xxiii	xi	xxiv	xi
xiv	g	xix kl.	Febzuarii.	xxv	xii	xxvi	xii
xv	A	xviii kl.		xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.		xxix	xiv	xxx	xiv
xvii	c	xvi kl.		xxxi	xv	xxxii	xv
xviii	d	xv kl.	Pzisca.	xxxiii	xvi	xxxiv	xvi
xix	e	xiv kl.		xxxv	xvii	xxxvii	i Coz.i.
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iv
xxiii	b	x kl.		xliv	xxi	xlv	v
xxiv	c	ix kl.		xlvi	xxii	xlvii	vi
xxv	d	viii kl.	Con.of Pau.	Wisd.v.	Act.xxii.	Wisd. vi.	Act.xxvi.
xxvi	e	vii kl.		Gen. 48.	Matth.23	Gen.xlix.	i Coz. vii.
xxvii	f	vi kl.			xxiv	Exod.i.	viii
xxviii	g	v kl.		Exod.ii.	xxv	iii	ix
xxix	A	iv kl.		iv	xxvi	v	x
xxx	b	iii kl.		vii	xxvii	viii	xi
xxxi	c	Pzid. kl.		ix	xxviii	x	xii

¶ February hath xxviii. days

Sun { riseth / falleth } hour { 3.mi.29. / 8.mi.34 }

Psalms.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	d	Kalend.		Fast.	Exod. xi.	Mark. i.	Exod. xii.	1 Cor. xiii.
ii	e	iv.	No.	Purif. of Mary.	Wisd. ix.	ii	Wisd. xii.	xiv
iii	f	iii.	No.	Blasii.	Exod. xiii.	iii	Exod. xiv.	xv
iv	g	Pridie.	No.		xv	iv	xvi	xvi
v	A	Nonas.		Agathe.	xvii	v	xviii	ii Cor. i.
vi	b	viii	Id.		xix	vi	xx	ii
vii	c	vii	Id.		xxi	vii	xxii	iii
viii	d	vi.	Id.		xxiii	viii	xxiv	iv
ix	e	v	Id.		xxxii	ix	xxxiii	v
x	f	iv	Id.	Sol in Pi.	xxxiv	x	Lev. xviii.	vi
xi	g	iii	Id.		Levit. xix.	xi	xx	vii
xii	A	Pridie.	Id.		xxvi	xii	Num. xi.	viii
xiii	b	Idus.		March.	Num. xii.	xiii	xiii	ix
xiv	c	xvi	kl.	Valentine.	xiv	xiv	xvi	x
xv	d	xv	kl.		xvii	xv	xx	xi
xvi	e	xiv	kl.		xxi	xvi	xxii	xii
xvii	f	xiii	kl.		xxiii	Luk. di. i.	xxiv	xiii
xviii	g	xii	kl.		xxv	di. i	xxvii	Gala. i.
xix	A	xi	kl.		xxx	ii	xxxi	ii
xx	b	x	kl.		xxxii	iii	xxxv	iii
xxi	c	ix	kl.		xxxvi	iv	Deut. i.	iv
xxii	d	viii	kl.		Deut. ii	v	iii	v
xxiii	e	vii	kl.	Fast.	iv	vi	v	vi
xxiv	f	vi	kl.	S. Matthias.	Wisd. 19.	vii	Eccles. i.	Ephe. i.
xxv	g	v	kl.		Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iv	kl.		viii	ix	ix	iii
xxvii	b	iii	kl.		x	x	xi	iv
xxviii	c	Pridie.	kl.		xii	xi	xv	v

¶ March hath xxxi. days.

Sun { riseth / falleth } hour { 6.mi.18. / 5.mi.42. }

Psalms.

					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson
i	d	Kalend.	Dauid.		Deut.xvi.	Luk.ii.	Deu.xvii.	Eph.vi.
ii	e	vi	Cedde.		xviii	riii	rix	Phil.i.
iii	f	v No.			rx	riv	xxi	ii
iv	g	iv No.			xxii	rv	xxiv	iii
v	A	iii No.			xxiii	rvi	xxvi	iv
vi	b	Pꝛid.No.			xxiiii	rvii	xxviii	Colos.i.
vii	c	Nonas	Perpetue.		xxix	rviii	xxx	ii
viii	d	viii Id.			xxxi	rix	xxxii	iii
ix	e	vii Id.			xxxii	rx	xxxiv	iv
x	f	vi Id.			Iosu.i.	rxi	Iosu.ii.	i Thes.i.
xi	g	v Id.	Equinoctium		iii	rxii	iv	ii
xii	A	iv Id.	Gꝛegoꝛy,		v	rxiii	vi	iii
xiii	b	iii Id.	Sol in Aries,		vii	rxiv	viii	iv
xiiii	c	Pꝛid. Id.			ix	John i.	x	v
xv	d	Idus,			xxiii	ii	xxiv	ii Thes.i.
xvi	e	xvii kl.	Apꝛilis		Judg.i.	iii	Judg.ii.	ii
xvii	f	xvi kl.			iii	iv	iv	iii
xviii	g	xv kl.	Edward.		v	v	vi	i Tim.i.
xix	A	xiv kl.			vii	vi	viii	ii.iii.
xx	b	xiii kl.			ix	vii	x	iv
xxi	c	xii kl.	Benedict.		xi	viii	xii	v
xxii	d	xi kl.			xiii	ix	xiv	vi
xxiii	e	x kl.			xv	x	xvi	ii Tim.i.
xxiv	f	ix kl.	Fast.		xvii	xi	xviii	ii
xxv	g	viii kl.	An, of Mary		Eccles.ii.	xii	Eccles.3.	iii
xxvi	A	vii kl.			Judg.xix	xiii	Judg.xx.	iv
xxvii	b	vi kl.			xxi	xiv	Ruth.i.	Titus.i.
xxviii	c	v kl.			Ruth ii.	xv	iii.	ii.iii.
xxix	d	iv kl.			iv	xvi	i Sam.i.	Philem.
xxx	e	iii kl.			i Sam.ii.	xvii	iii	Heb.i.
xxxi	f	Pꝛid. kl.			iv	xviii	v	ii

¶ April hath xxx. days.

Sun { riseth / falleth } hour { 5.mi.15. / 6.mi.45. }

Psalms.

Morning prayer. i. Lesson. ii. Lesson.

Evening prayer. i. Lesson. ii. Lesson.

i	g	Kalend.		i Sam.6.	John xix.	i Sam.7.	Heb.iii.
ii	A	iv No.		viii	xx	ix	iv.
iii	b	iii No.	Richard.	x	xxi	xi	v
iv	c	Pꝛid. No.	Ambꝛos.	xii	Act.i.	xiii	vi
v	d	Nonas.		xiv	ii	xv	vii
vi	e	viii Id.		xvi	iii	xvii	viii
vii	f	vii Id.		xviii	iv	xix	ix
viii	g	vi Id.		xx	v	xxi	x
ix	A	v Id.		xxii	vi	xxiii	xi
x	b	iv Id.		xxiv	vii	xxv	xii
xi	c	iii Id.		xxvi	viii	xxvii	xiii
xii	d	Pꝛid. Id.	Sol in Tau.	xxviii	ix	xxix	Jam.i.
xiii	e	Idus.		xxx	x	xxxi	ii
xiv	f	xviii kl.	Mati.	ii Sam.i.	xi	ii Sam.ii.	iii
xv	g	xvii kl.		iii	xii	iv	iv
xvi	A	xvi kl.		v	xiii	vi	v
xvii	b	xv kl.		vii	xiv	viii	i Pet.i.
xviii	c	xiv kl.		ix	xv	x	ii
xix	d	xiii kl.	Alpheg.	xi	xvi	xii	iii
xx	e	xii kl.		xiii	xvii	xiv	iv
xxi	f	xi kl.		xv	xviii	xvi	v
xxii	g	x kl.		xvii	xix	xviii	ii Pet.i.
xxiii	A	ix kl.	S. Georg.	xix	xx	xx	ii
xxiv	b	viii kl.		xxi	xxi	xxii	iii
xxv	c	vii kl.	S. Mark Ev.	Eccles.4.	xxii	Eccles.5.	i John i.
xxvi	d	vi kl.		ii Sa.23.	xxiii	2 Sa.24.	ii
xxvii	e	v kl.		i King.i.	xxiv	1 King.2.	iii
xxviii	f	iv kl.		iii	xxv	iv	iv
xxix	g	iii kl.		v	xxvi	vi	v
xxx	A	Pꝛid. kl.		vii	xxvii	viii	ii.iii John

¶ May hath xxxi. days.

Sun { riseth / falleth } hour { 4.mi.36. / 7.mi.24.

Psalms.

Morning prayer. { i.Lesson. / ii.Lesson

Evening prayer. { i.Lesson. / ii.Lesson

i	b	Kalender.		Philip and Jac.	Eccles.7.	Act.vii	Eccles.ix.	Jude
ii	c	vi	No.		1.King.ix.	xxviii	i.King.x.	Rom.i.
iii	d	v	No.	Invent. of	xi	Matth.i.	xii	ii
iv	e	iv	No.	the Cross.	xiii	ii	xiv	iii
v	f	iii	No.		xv	iii	xvi	iv
vi	g	Prid.	No.	John Port.	xvii	iv	xviii	v
vii	A	Nonas			xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		2.King.i.	vii	2.King.2.	viii
x	d	vi	Id.		iii	viii	iv	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iv.	Id.	Sol in Gem.	vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiv	A	Prid.	Id.		xi	xii	xii	xiii
xv	b	Idus.		Junii.	xiii	xiii	xiv	xiv
xvi	c	xix	kl.		xv	xiv	xvi	xv
xvii	d	xviii	kl.		xvii	xv	xviii	xvi
xviii	e	xvii	kl.		xix	xvi	xx	i Cor.i.
xix	f	xvi	kl.	Dunstan.	xxi	xvii	xxii	ii
xx	g	xv	kl.		xxiii	xviii	xxiv	iii
xxi	A	xiv.	kl.		xxv	xix	Ezra ii	iv
xxii	b	xiii	kl.		Ezra.iii	xx	iv	v
xxiii	c	xii	kl.		v	xxi	vi	vi
xxiv	d	xi	kl.		vii	xxii	ix	vii
xxv	e	x	kl.		Nehe.i.	xxiii	Nehe.ii.	viii
xxvi	f	ix	kl.	Augustin.	iv	xxiv	v	ix
xxvii	g	viii	kl.		vi	xxv	viii	x
xxviii	A	vii	kl.		ix	xxvi	x	xi
xxix	b	vi	kl.	Charles II b.	xiii	xxvii	Hest.i.	xii
xxx	c	v	ki.		Hest.ii.	xxviii	iii	xiii
xxxi	d	Prid.	kl.		iv.	Marke i.	v	xiv

¶ June hath xxx. days.

Sun { riseth / falleth } hour { 3.mi.34. / 8.mi.26. }

Psalms.

				Morning prayer, i. Lesson.	Morning prayer, ii. Lesson	Evening prayer, i. Lesson.	Evening prayer, ii. Lesson
i	e	Kalend.		Yest. vi.	Mark ii.	Yest. vii.	i Cor. xv.
ii	f	iv. No.		vii	iii	ix	xvi
iii	g	iii No.	Nichomed.	Job i.	iv	Job ii.	ii Cor. i.
iv	A	Pꝛid. No.		iii	v	iv	ii
v	b	Nonas.	Boniface.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iv
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiv	vii
x	g	iv Id.		xv	xi	xvi	viii
xi	A	iii Id.	Barnab. Ap.	Eccles. x.	Act. xiv.	Eccles. xii	Acts 15.
xii	b	Pꝛid. Id.	Sol in Con.	Job 17.	Mar. xii.	Job xix	ii Cor. ix.
xiii	c	Idus.	Solstit. æsti.	xxx (18.	xiii	xxi.	x
xiv	d	xviii kl.	Iulii.	xxii	xiv	xxiii	xi
xv	e	xvii kl.		xxiv. xxv.	xv	xxvi. xxvii	xii
xvi	f	xvi. kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxxi	Galat. i.
xviii	A	xiv kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.		xxxiv	iii	xxxv	iii
xx	c	xii kl.	Edward.	xxxvi	iv	xxxvii	iv
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xlt	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Pꝛov. i.	Ephes. i.
xxiv	g	viii kl.	John Baptist.	Mala. iii.	Mat. ii.	Mala. iv.	Mat. xiv.
xxv	A	vii kl.		Pꝛov. ii.	Luke viii	Pꝛov. iii.	Ephes. ii.
xxvi	b	vi kl.		iv.	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iv
xxviii	d	iv kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	Peter Apost.	Eccle. xv.	Acts iii.	Eccl. xix.	Acts iv.
xxx	f	Pꝛid. kl.		Pꝛov. x.	Luke xii.	Pꝛov. xi.	Ephe. vi.

¶ July hath xxxi. days.

Sun { riseth / falleth } hour { 4.mi.34. / 7.mi.26.

Psalms.

Morning prayer. { i. Lesson. / ii. Lesson.

Evening prayer. { i. Lesson. / ii. Lesson.

i	g	Kalend.	Visit.of Ma.	Prov.xii.	Luk.xiii.	Pro.xiii.	Phil.i.
ii	A	vi No.		xiv	xiv	xv	ii
iii	b	v No.	Martin.	xvi	xv	xvii	iii
iv	c	iv No.		xviii	xvi	xix	iv
v	d	iii No.		xx	xvii	xxi	Colos.i.
vi	e	Prid.No.	Dog days	xxii	xviii	xxiii	ii
vii	f	Nonas.	begin.	xxiv	xix	xxv	iii
viii	g	viii Id.		xxvi	xx	xxvii	iv
ix	A	vii Id.		xxviii	xxi	xxix	i Thes.i.
x	b	vi Id.		xxxi	xxii	Eccles.i.	ii
xi	c	v Id.		Eccles. ii.	xxiii	iii	iii
xii	d	iv Id.	Sol in Leo.	iv	xxiv	v	iv
xiii	e	iii Id.		vi	John i.	vii	v
xiv	f	Prid. Id.		viii	ii.	ix	ii Thes.i.
xv	g	Idus.	Swithun.	x	iii	xi	ii
xvi	A	xvii kl.	August.	xii	iv	Jere.i.	iii
xvii	b	xvi kl.		Jerem.ii.	v	iii	i Tim.i.
xviii	c	xv kl.		iv	vi	v	ii.iii.
xix	d	xiv kl.		vi	vii	vii	iv
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.		x	ix	xi	vi
xxii	g	xi kl.	Magdalen.	xii	x	xiii	ii Tim.i.
xxiii	A	x kl.		xiv	xi	xv	ii
xxiv	b	ix kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii kl.	James Apost.	Ecclu.xxi.	xiii	Ecclu.29.	iv
xxvi	d	vii kl.	Anne.	Jer.xviii.	xiv	Jere.xix.	Titus i.
xxvii	e	vi kl.		xx	xv	xxi	ii.iii.
xxviii	f	v kl.		xxii	xvi	xxiii	Philem.
xxix	g	iv kl.		xxiv	xvii	xxv	Hebr.i.
xxx	A	iii kl.		xxvi	xviii	xxvii	ii
xxxi	b	Prid. kl.		xxviii	xix	xxix	iii

¶ Auguſt hath xxxi. days.

Sun { riſeth / falleth } hour { 4.mi.34. / 7.mi.26. }

Pſalms.

Morning prayer: i. Leſſon. | ii. Leſſon.

Evening prayer: i. Leſſon. | ii. Leſſon.

| | | |

¶ September hath xxx. days.

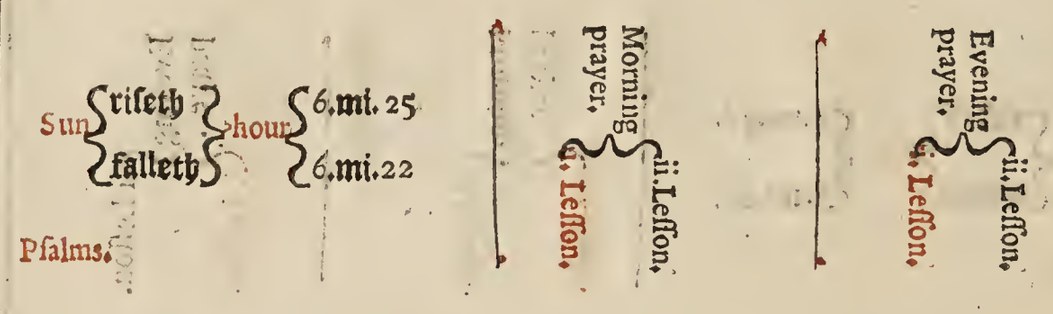
Sun { riseth / falleth } hour { 4.mi.36. / 7.mi.24. }

Psalms.	Morning prayer: i. Lesson.	Morning prayer: ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	Giles.	Mat. ii.	Dse. xiv.	Rom. ii.
ii	Dse. xiii.	iii	Joel ii.	iii
iii	Joel i.	iv	Amos i	iv
iv	iii	v	iii	v
v	Amos ii.	vi	v	vi
vi	iv	vii	vii	vii
vii	v	viii	ix	viii
viii	vi	ix	Jonah i.	ix
ix	vii	x	iv	x
x	Obadia. i.	xi	Mich. ii.	xi
xi	Jon. ii. iii.	xii	iv	xii
xii	Miche. i.	xiii	vi	xiii
xiii	iii	xiv	Nahu. i.	xiv
xiv	v	xv	iii	xv
xv	vii	xvi	Abac. ii.	xvi
xvi	Nahu. ii.	xvii	Zeph. i.	i Cor. i.
xvii	Abac. i.	xviii	iii	ii
xviii	iii	xix	Agge. ii.	iii
xix	Zeph. ii.	xx	Zach. 2. 3	iv
xx	Agge i.	xxi	vi	v
xxi	Zach. i.	xxii	Ecclu. 38.	vi
xxii	iv. v.	xxiii	Zac. viii.	vii
xxiii	Ecclu. 35.	xxiiii	x	viii
xxiiii	Zach. 7.	xxv	xii	ix
xxv	ix	xxvi	xiv	x
xxvi	xi	xxvii	Hyala. ii.	xi
xxvii	xiii	xxviii	iv	xii
xxviii	Mal. i.	xxix	Tob. ii.	xiii
xxix	iii	xxx	Eccl. 44.	xiv
xxx	Tob. i.	i	Tob. iv.	xv

i	f	Kalend.	Giles.	Dse. xiii.
ii	g	iv No.		Joel i.
iii	A	iii No.		iii
iv	b	Pꝛid. No.		Amos ii.
v	c	Nonas.	Dog days end	iv
vi	d	viii Id.		vi
vii	e	vii Id.	Enurc. bish.	vii
viii	f	vi Id.	Nat. of Pa.	Obadia. i.
ix	g	v Id.		Jon. ii. iii.
x	A	iv Id.		Miche. i.
xi	b	iii Id.		iii
xii	c	Pꝛid. Id.	Sol in Libr.	v
xiii	d	Idus.		vii
xiv	e	xviii kl.	Holy Crols	Nahu. ii.
xv	f	xvii kl.	Æquinoct.	Abac. i.
xvi	g	xvi kl.	Autumnal.	iii
xvii	A	xv kl.	Lambert.	Zeph. ii.
xviii	b	xiv kl.		Agge i.
xix	c	xiii kl.		Zach. i.
xx	d	xii kl.	Fast.	iv. v.
xxi	e	xi kl.	S. Matthew.	Ecclu. 35.
xxii	f	x kl.		Zach. 7.
xxiii	g	ix kl.		ix
xxiiii	A	viii kl.		xi
xxv	b	vii kl.		xiii
xxvi	c	vi kl.	Cyprian.	Mal. i.
xxvii	d	v kl.		iii
xxviii	e	iv kl.		Tob. i.
xxix	f	iii kl.	S. Michael.	Ecclu. 39.
xxx	g	Pꝛid. kl.	Hierom.	Tob. iii.

Mat. ii.	Dse. xiv.	Rom. ii.	
iii	Joel ii.	iii	
iv	Amos i	iv	
v	iii	v	
vi	v	vi	
vii	vii	vii	
viii	ix	viii	
ix	Jonah i.	ix	
x	iv	x	
xi	Mich. ii.	xi	
xii	iv	xii	
xiii	vi	xiii	
xiv	Nahu. i.	xiv	
xv	iii	xv	
xvi	Abac. ii.	xvi	
xvii	Zeph. i.	i Cor. i.	
xviii	iii	ii	
xix	Agge. ii.	iii	
xx	Zach. 2. 3	iv	
xxi	vi	v	
xxii	Eccle. 38.	vi	
xxiii	Zac. viii.	vii	
xxiiii	x	viii	
xxv	xii	ix	
xxvi	xiv	x	
xxvii	Hyala. ii.	xi	
xxviii	iv	xii	
xxix	Tob. ii.	xiii	
xxx	Eccl. 44.	xiv	
i	Tob. iv.	xv	

¶ October hath xxxi. days.



Sun { riseth / falleth } hour { 6.mi. 25 / 6.mi. 22 }

Psalms.

Morning prayer. { i. Lesson. / ii. Lesson. }

Evening prayer. { i. Lesson. / ii. Lesson. }

i	A	Kalend.		Remig.	¶	Mar. iv.	Josu. xx.	i Cor. 16.
ii	b	vi	No.		Tob. vii	v	xxii	ii Cor. i.
iii	c	v	No.		ix	vi	Tob. x	ii
iv	d	iv	No.		xi	vii	xii	iii
v	e	iii	No.		xiii	viii	xiv	iv
vi	f	Prid.	No.	Faith.	Judith. i.	ix	Judith. ii	v
vii	g	Nonas			iii	x	iv	vi
viii	A	viii	Id.		v	xi	vi	vii
ix	b	vii	Id.	Denis.	vii	xii	viii	viii
x	c	vi	Id.		ix	xiii	x	ix
xi	d	v	Id.		xi	xiv	xii	x
xii	e	iv	Id.	Sol in Scor.	xiii	xv	xiv	xi
xiii	f	iii	Id.	Edward.	xv	xvi	xvi	xii
xiv	g	Prid.	Id.		Wisd. i.	Luk. di. i.	Wisd. ii.	xiii
xv	A	Idus.			iii	di. i.	iv	Galat. i.
xvi	b	xvii	kl.	Novemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Etheldred.	vii	iii	viii	iii
xviii	d	xv	kl.	Luke Evang.	Ecclu. ii.	iv	Job i.	iv
xix	e	xiv	kl.		Wisd. ix.	v	Wisd. x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiv	Ephes. i.
xxii	A	xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xviii	iii
xxiv	c	ix	kl.		xix	x	Ecclu. i.	iv
xxv	d	viii	kl.	Crispin.	Ecclu. ii.	xi	iii	v
xxvi	e	vii	kl.		iv	xii	v	vi
xxvii	f	vi	kl.	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v	kl.	Sim. and Jude.	Job 24. 25	xiv	Job xlii.	ii
xxix	A	iv	kl.		Ecclu. viii	xv	Ecclu. ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iv
xxxi	c	Prid.	kl.	Fast.	xii	xvii	xiii	Colos. i.

¶ Note that the 6. of Exodus is to be read the first of October at Morning Prayer, unto these words, These be the heads, &c.

¶ November hath xxx. days.

Sun { riseth / falleth } hour { 5.mi.36. / 6.mi.24. }

Psalms,

				Morning prayer: i. Lesson.	Morning prayer: ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	d	Kalend.	All Saints.	Wisd. iii.	Heb. xi. xii	Wisd. v.	Rev. xix.
ii	e	iv No.		Eccles. 14.	Luk. xviii.	Eccl. xv.	Colos. ii.
iii	f	iii No.		xvi	xix	xvii	iii
iv	g	Pꝛid. No.		xviii	xx	xix	iv
v	A	Nonas.	Papists con.	xx	xxi	xxi	i Thes. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiv	xxiii	xxv ¶	iii
viii	d	vi Id.		xxvii	xxiv	xxvii	iv
ix	e	v Id.		xxix	John i.	xxx	v
x	f	iv. Id.		xxxi	ii	xxxii	ii Thes. i.
xi	g	iii Id.	S. Martin.	xxxiii	iii	xxxiv	ii
xii	A	Pꝛid. Id.	Sol in Sagit.	xxxv	iv	xxxvi	iii
xiii	b	Idus.	Wꝛice.	xxxvii	v	xxxviii	i Tim. i.
xiv	c	xviii kl.	Decembꝛis.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Machut.	xli	vii	xlii	iv
xvi	e	xvi kl.		xliii	viii	xliv	v
xvii	f	xv kl.	Hugh bish.	xlv	ix	xlvi ¶	vi
xviii	g	xiv kl.		xlvii	x	xlviii	ii Tim. i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmun. kin.	li	xii	Baruc. i.	iii
xxi	c	xi kl.		Baruc. ii.	xiii	iii	iv
xxii	d	x kl.	Cicili.	iv	xiv	v	Titus i.
xxiii	e	ix kl.	Clement.	vi	xv	Esa. i.	ii. iii.
xxiv	f	viii kl.		Esai. ii.	xvi	iii	Philem.
xxv	g	vii kl.	Katherin.	iv	xvii	v	Heb. i.
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iv kl.		x	xx	xi	iv
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pꝛid. kl.	Andrew Apo	Pꝛov. xx.	Act. i.	Pꝛov. xxi	vi

¶ Note that the beginning of the xxvi. Chapter of Ecclesiasticus (unto) But one is; &c. must be read with the xxv. Chapter.

¶ Note that the xlvi. Chapter of Ecclesiasticus is to be read unto these words, After this he told, &c.

¶ December hath xxxi. days.

Sun { riseth / falleth } hour { 8.mi.12 / 3.mi.46 }

Pſalms.

Morning prayer. i. Leſſon. ii. Leſſon.

Evening prayer. i. Leſſon. ii. Leſſon.

i	f	Kalend.			Eſa.xiv.	Act.ii.	Eſa.xv.	Heb.vii.
ii	g	iv No.			xvi	iii	xvii	viii
iii	A	iii No.			xviii	iv	xix	ix
iv	b	Pꝛid No.			xx.xxi.	v	xxi	x
v	c	Nonas.			xxiii	vi	xxiv	xi
vi	d	viii Id.	Nicho. biſh.		xxv	vi.vii.	xxvi	xii
vii	e	vii Id.			xxvii	vi.vii.	xxviii	xiii
viii	f	vi Id.	Con.of Ma.		xxix	viii	xxx	Iames i.
ix	g	v Id.			xxxi	ix	xxxii	ii
x	A	iv Id.			xxxiii	x	xxxiv	iii
xi	b	iii Id.	Sol in Capr.		xxxv	xi	xxxvi	iv
xii	c	Pꝛid. Id.			xxxvii	xii	xxxviii	v
xiii	d	Iaus.	Lucy.		xxxix	xiii	xl	i Pet.i.
xiv	e	xix kl.	January.		xli	xiv	xlii	ii
xv	f	xviii kl.			xliii	xv	xliv	iii
xvi	g	xvii kl.	✠ ſapienti.		xlv	xvi	xlvi	iv
xvii	A	xvi kl.			xlvii	xvii	xlviii	v
xviii	b	xv kl.			xlix	xviii	l	i Pet.i.
xix	c	xiv kl.			li	xix	lii	ii
xx	d	xiii kl.	Faſt.		liii	xx	liv	iii
xxi	e	xii kl.	S. Thomas.		Pꝛov.23.	xxi	Pꝛov.24.	i Iohn i.
xxii	f	xi kl.			Eſa.lv.	xxii	Eſa.lvi.	ii
xxiii	g	x kl.			lvii	xxiii	lviii	iii
xxiv	A	ix kl.	Faſt.		lix	xxiv	lx	iv
xxv	b	viii kl.	Chriſtmas.		Eſa.ix.	Luke ii.	Eſa.vii.	Titus iii.
xxvi	c	vii kl.	S. Steven.		Pꝛov.28.	Act.vi,vii.	Eccles.4.	Acts viii.
xxvii	d	vi kl.	S. Iohn.		Eccleſ.5.	Revel.i.	vi	Rev.22.
xxviii	e	v kl.	Innocents.		Iar.31.	Act.xxv.	Wiſd.i.	i Iohn v.
xxix	f	iv kl.			Eſa.61.	xxvi	Eſa.lxii.	ii Iohn
xxx	g	iii kl.			lxiii	xxvii	lxiv	iii Iohn.
xxxi	A	Pꝛid. kl.	Silveſt. biſh.		lxv	xxviii	lxvi	Iude

A TABLE

For the Order of the Psalms, to be said at Morning and Evening Prayer.

	¶ Morning prayer.	¶ Evening prayer.
1	i. ii. iii. iv. v.	vi. vii. viii.
2	ix. x. xi.	xii. xiii. xiv.
3	xv. xvi. xvii.	xviii.
4	19. 20. 21.	xxii. xxiii.
5	xxiv. xxv. xxvi.	27. 28. 29.
6	xxx. xxxi.	32. 33. 34.
7	xxxv. xxxvi.	37.
8	xxxviii. xxxix. xl.	xli. xlii. xliii.
9	xliv. xlv. xlvi.	xlvii. xlviii. xlix.
10	l. li. lii.	liii. liv. lv.
11	lvi. lvii. lviii.	lix. lx. lxi.
12	lxii. lxiii. lxiv.	lxv. lxvi. lxvii.
13	lxviii.	lxix. lxx.
14	lxxi. lxxii.	lxxiii. lxxiv.
15	lxxv. lxxvi. lxxvii.	lxxviii.
16	lxxix. lxxx. lxxxi.	82. 83. 84. 85.
17	86. 87. 88.	89.
18	xc. xci. xcii.	xciii. xciv.
19	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
20	cii. ciii.	civ.
21	cv.	cvi.
22	cvii.	cviii. cix.
23	cx. cxi. cxii. cxiii.	cxiv. cxv.
24	cxvi. cxvii. cxviii.	cxix. Inde iv.
25	Inde v.	Inde iv.
26	Inde v.	Inde iv.
27	120. 121. 122. 123. 124. 125.	126. 127. 128. 129. 130. 131.
28	132. 133. 134. 135.	136. 137. 138.
29	139. 140. 141.	cxlii. cxliii.
30	144. 145. 146.	cxlvii. cxlviii. cxlix. cl.

¶ An Almanack for xxxviii. years.

The year of our LORD.	The Golden number.	Dominical Letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsun-day.	Advent Sunday.
1648	15	B A	30 Janu.	16 Febr.	2 April	7 May	11 May	21 May	3 Dece.
1649	16	G F	21	7	25 Mar.	29 April	3	13	2
1650	17	E D	10 Febr.	27 Febr.	14 April.	19 May	23	2 June	1
1651	18	C B	26 Janu.	12	30 Mar.	4	8	18 May	30 Nov.
1652	19	A G	15 Febr.	3 Mar.	18 April.	23	27	6 June	28
1653	1	F E	6	23 Febr.	10	15	19	29 May	27
1654	2	D C	22 Janu.	8	26 Mar.	30 April	4	14	3 Dece.
1655	3	B A	11 Febr.	28	15 April.	20 May	24	3 June	2
1656	4	G F	3	20	6	11	15	25 May	30 Nov.
1657	5	E D	25 Janu.	11	29 Mar.	3	7	17	29
1658	6	C B	7 Febr.	24	11 April.	16	20	30	28
1659	7	A G	31 Janu.	16	3	8	12	22	27
1660	8	F E	19 Febr.	7 Mar.	22	27	31	10 June	2 Dece.
1661	9	D C	10.	27 Feb.	14	19	23	2	1
1662	10	B A	26 Janu.	12	30 Mar.	4	8	18 May	30 Nov.
1663	11	G F	15 Febr.	4 Mar.	19 April.	24	28	7 June	29
1664	12	E D	7	24 Febr.	10	15	19	29 May	27
1665	13	C B	22 Janu.	8	26 Mar.	30 April	4	14	3 Dece.
1666	14	A G	11 Febr.	28	15 April.	20 May	24	3 June	2
1667	15	F E	3	20	7	12	16	26 May	1
1668	16	D C	19 Janu.	5	22 Mar.	26 April	30 April	10	29 Nov.
1669	17	B A	7 Febr.	24	11 April	16 May	20 May	30	28
1670	18	G F	30 Janu.	16	3	8	12	22	27
1671	19	E D	19 Febr.	8 Mar.	23	28	1 June	11 June	3 Dece.
1672	1	G F	4.	21 Febr.	7	12	16 May	26 May	1
1673	2	E D	26 Janu.	12	30 Mar.	4	8	18	30 Nov.
1674	3	C B	15 Febr.	4 Mar.	19 April.	24	28	7 June	29
1675	4	A G	31 Janu.	17 Febr.	4	9	13	23 May	28
1676	5	B A	23	9	26 Mar.	30 April	4	14	3 Dece.
1677	6	G F	11 Febr.	28	15 April.	20 May	24	3 June	2
1678	7	E D	27 Janu.	13	31 Mar.	5	9	19 May	1
1679	8	C B	16 Febr.	5 Mar.	20 April.	25	29	8 June	30 Nov.
1680	9	D C	8	25 Feb.	11	16	20	30 May	28
1681	10	B A	30 Janu.	16	3	8	12	22	27
1682	11	G F	12 Febr.	1 Mar.	16	21	25	4 June	3 Dece.
1683	12	E D	4	21 Feb.	8	13	17	27 May	2
1684	13	F E	27 Janu.	13	30 Mar.	4	8	18	30 Nov.
1685	14	D C	15 Febr.	4 Mar.	19 April.	24	28	7 June	29.

¶ The Golden Number.

¶ Note that the supputation of the year of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day upon which the World was created, and the day when Christ was conceived in the womb of the Virgin Mary.

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

WHere at the death of our late Soveraign Lord, King Edward the sixth, there remained one uniform order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fifth and sixth years of our said late Soveraign Lord, King Edward the sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament; in the first year of the reign of our late Soveraign Lady, Queen Mary, to the great decay of the due honor of God, and discomfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming. And that the said Book, with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand and be, from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bound to say and use the Mattens, Evensong, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so authorised by Parliament, in the said fifth and sixth years of the Reign of King Edward the sixth, with one alteration or addition, of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of S. John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, and maner of celebrating of the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book (Open prayer in and throughout this Act, is meant that prayer which is for other to come unto or hear, either in common Churches or private Chappels, or Oratories

ries, commonly called, The service of the Church) or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing herein contained, or of any part thereof, and shall be thereof of lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queens Highnes, her heirs and successors, for his first offence the profit of his Spiritual Benefices or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths without Bail or Mainprise. And if any such person, once convict of any offence concerning the Premises, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual promotions. And that it shall be lawful to all Patrons, or Donors of all and singular the same spiritual promotions or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all the spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed nor have any spiritual promotion: that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise. And if any such person, not having any Spiritual promotion, after his first conviction shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: that then the same person shall for his second offence, suffer imprisonment during his life.

And it is Ordained and Enacted by the Authority aboveseid, that if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing or say any common and open Prayer, or to minister any Sacrament, otherwise, or in any other maner and form then is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt or let any Person, Vicar, or other Minister, in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such maner and form as is mentioned in the said Book: that then every such person, being thereof lawfully convicted in form abovesaid shall forfeit to the Queen our Soveraign Lady, her heirs and Successors, for the first offence an hundred marks. And if any person or persons, being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid, be thereof lawfully convict: that then the same person so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, her heirs and Successors, four hundred Marks. And if any person, after he, in form aforesaid, shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict: that then every person so offending and convict, shall

for

for his third offence forfeit to our Soveraign Lady the Queen, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be payed by vertue of his conviction, in such maner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths, without Bail or Mainprise. And if any person or persons that for his second offence, concerning the premises, shall be convict in form aforesaid, do not pay the said sum to be payed by vertue of his conviction and this Statute, in such maner and form as the same ought to be payed, within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum suffer imprisonment during twelve moneths, without Bail or Mainprise. And that from and after the said Feast of the Nativity of Saint John Baptist next coming, all and every person and persons inhabiting within this Realm, or any other the Queens Majesties dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish Church or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days: and then and there to abide orderly and soberly during the time of Common Prayer, Preachings, or other Service of God, there to be used and ministred, upon pain of punishment by the censures of the Church: and also upon pain that every person so offending, shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands and tenements of such offender, by way of distress. And for due execution hereof, the Queens most excellent Majesty, the Lords temporal, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavor themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses, and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesome Law.

And for the Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiastical Jurisdiction, aswel in place exempt as not exempt, within their Dioces, shall have full power and authority by this Act, to reform, correct, and punish by censures of the Church, all and singular persons which shall offend within any their Jurisdictions or Dioces, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute, anyother Law, Statute, Priviledge, Liberty or Provision, heretofore made, had, or suffered to the contrary notwithstanding.

And it is ordained, and enacted by the authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assise, shall have full power and authority in every of their open and general Sessions, to enquire, hear, and determine all and all maner of offences that shall be committed or done contrary to any Articles contained in this present Act, within the limits of the Commission to them directed, and to make Proces for the execution of the same, as they do against any person being indicted before them of trespas, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and

Bishop, shall or mayat all time and times, at his liberty and pleasure, joyn and associate himself, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions to be holden in any place within his Diocess, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the said Service, shall at the costs and charges of the Parishoners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of S. John Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the ofences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned shall be tried by their Peers.

Provided also, and be it ordained and enacted, by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other head-officers, of all and singular cities, boroughs and towns corporate, within this Realm, Wales, and the marches of the same to the which Justices of Assise, do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences aboveaid, and every of them yearly within fifteen days after the Feasts of Easter, and Saint Michael the Archangel, in like maner and form as Justices of Assise, and Oyer and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacon, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority, by vertue of this Act, as well to enquire in their visitation, Synods, or elswhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdicton and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures and processes in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it enacted, That whatsoever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England by the authority of Parliament in the secondyear of the reign of King Edward the sixth, until other order shall be therein taken by authority of the Queens Majesty, with the advice of her Commissioners, appointed and authorised under the great

great Seal of England for causes Ecclesiastical, or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book: the Queens Majesty may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions and Countreys, shall from henceforth utterly be void, and of none effect.

¶ By the KING.

A Proclamation for the authorizing of an Uniformity of the book of Common Prayer, to be used throughout the Realm.

ALthough it cannot be unknown to our Subjects by the former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled form, We have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amiss, as was pretended, because We had seen the Kingdom under that form of Religion which by Law was established in the days of the late Queen of famous memory, blessed with a peace and prosperity, both extraordinary and of many years continuance (a strong evidence that God was therewith well pleased) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly duties, that is, to settle the affairs of Religion, and the service of God before their own: Which, while We were in hand to do, as the contagion of the sickness reigning in Our City of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our Intents then ever We gave them cause to do, and transported with humor, began such proceedings, as did rather raise a scandal in the Church, then take offence away. For both they used Forms of publique serving of God not here allowed, held assemblies without Authority, and did other things carrying a very apparent shew of Sedition, more then of zeal: whom We restrained by a former Proclamation in the month of October last, and gave intimation of the Conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church: which accordingly followed in the moneth of

January

January last at Our Honor of Hampton-Court, where before Our self, and Our Privy Council were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom, what Our pains were, what Our patience in hearing and replying, and what the indifference and uprightnes of Our judgement in determining, We leave to the report of those who heard the same, contenting Our self with the sincerity of Our own heart therein. But We cannot conceal, that the succes of that Conference was such, as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects: for We found mighty and vehement informations supported with so weak and slender proofs, as it appeareth unto Us and our Council, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common Prayer, containing the form of the publique Service of God here established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practise of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed: not that the same might not very well have been born with by men, who would have made a reasonable construction of them, but for that in a matter concerning the Service of God, We were nice or rather jealous, that the publique Form thereof should be free, not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavil against it: and for that purpose gave forth our Commission under Our great Seal of England, to the Archbishop of Canterbury, and others, according to the form which the Laws of this Realm in like case prescribe to be used, to make the said explanation, and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all Our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth, yet have We thought it necessary: to make known by Proclamation Our authorising of the same; and to require and enjoyn all men, as well Ecclesiastical as Temporal, to comform themselves unto it, and to the practise thereof, as the onely publique form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned men, who were there present, as well of the Bishops as others, promised their conformity in the practise of it, only making suit to Us, that some few might be born with for a time.

Wherefore We require all Archbishops, Bishops, and all other publique Ministers, as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common Prayer. And we think it also necessary, that the said Archbishops and Bishops, do each of them in his Province and Dioces take order, That every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and publique form of Gods Service, from this which is now established, for that neither will We give way to any to presume, that Our own judgement having determined in a matter of this weight, shall be swayed

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to alteration by the frivolous suggestions of any light spirit: neither are We ignorant of the inconveniences that do arise in Government, by admitting innovation in things once settled by mature deliberation: And how necessary it is to use constancy in the upholding of the publique determinations of States, for that such is the unquietness and unstedfastness of some dispositions, affecting every year new forms of things, as if they should be followed in their unconstancy, would make all actions of States ridiculous and contemptible: whereas the stedfast maintaining of things by good advice established, is the weal of all Common-wealths.

Given at Our Palace of Westminster the 5. day of March, in the first year of Our Reign of *England, France*, and *Ireland*, and of *Scotland*, the seven and thirtieth.

¶ God save the King.

¶ *The Preface.*

THere was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as (among other things) it may plainly appear by the Common prayers in the Church, commonly called Divine Service. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall finde that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year: intending thereby, that the Clergy, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion. But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, Legends, Responds, Verses, vain Repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort, the book of Esay was begun in Advent, and the book of Genesis in Septuagesima: but they were only begun, and never read through. After like sort were other books of holy Scripture used. And moreover, whereas S. Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same: the service in this Church of England (these many years) hath been read in Latin to the people, which they understood not: so that they have heard with their ears onely, and their heart, spirit, and minde have not been edified thereby. And furthermore, notwithstanding that the ancient fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been dayly said, and oft repeated, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service was the cause, that to turn the book onely was so hard and intricate a matter, that many times there was more business to finde out what should be read, then to reade it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Invitatories, and such like things as did break

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the continual course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules, therefore certain rules are here set forth, which as they be few in number, so they be plain and easie to be understood. So that here you have an order for prayer (as touching the reading of holy Scripture) much agreable to the minde and purpose of the old Fathers, and a great deal more profitable and commodious then that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same, and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easie. Furthermore, by this order the Curates shall need none other Books for their publique service, but this Book and the Bible. By the means whereof, the people shall not be at so great charges for books, as in times past they have been.

And where heretofore there hath been great diversity in saying and singing in Churches within this Realm, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth all the whole Realm shall have but one use. And if any will judge this way more painful, because that all things must be read upon the Book, whereas before by the reason of so often repetition, they could say many things by heart: If those men will weigh their labor, with the profit and knowledge, which dayly they shall attain by reading upon the Book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainly set forth, but doubts may arise in the use and practise of the same: To appease all such diversity, (if any arise (and for the resolution of all doubts concerning the maner how to understand, do, and execute the things contained in this Book, the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Dioces, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Dioces be in doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed in the afore written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons shall be bound to say dayly the Morning and Evening prayer, either privately or openly, except they be let by preaching, studying of divinity, or by some other urgent cause.

And the Curate that ministreth in every Parish Church or Chappel, being at home, and not being otherwise reasonably let, shall say the same in the Parish Church or Chappel where he ministreth, and shall toll a bell thereto, a convenient time before he begin, that such as be disposed, may come to hear Gods word, and to pray with him.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: ſome entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge, and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it ſelf conſidered, is but a ſmall thing: yet the wilful and contemptuous tranſgreſsion, and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. *Paul*, in a ſeemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor preſume to appoint or alter any publick or common order in Chriſts Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the mindes of men are ſo divers, that ſome think it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old Cuſtomes: and again on the other ſide, ſome be ſo new fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo encreaſed in theſe latter days, that the burthen of them was intolerable, whereof S. *Auguſtine* in his time complained, that they were

grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away; as time would ſerve quietly to do it.

But what would S. *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us: whereunto the multitude uſed in his time was not to be compared? This our exceſsive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, then declare and ſet forth Chriſts benefits unto us.

And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the Spirit, being content only with thoſe Ceremonies, which do ſerve to a decent order, and godly diſcipline, and ſuch as be apt to ſtir up the dull minde of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, wherby he might be edified.

Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies, was, that they were ſo far abuſed, partly by the ſuperſtitious blindeneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, then the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill. But now as concerning thoſe perſons which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill; if they conſider that without ſome Ceremonies it is not poſsible to keep any order, or quiet diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgements. And if they think much that any of the old do remain, and would rather have all deviſed anew: then ſuch men, granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old, only for their age, without bewraying of their own folly. For in ſuch a caſe, they ought rather to have reverence unto them for their antiquit, if they will declare themſelves to be more ſtudious of unity and concord, then of innovations and newfangledneſs, which (as much as may be, with the true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe be taken away which were moſt abuſed, and did burthen mens conſciences, without any cauſe: ſo the other that remain,

main, are retained for a diſcipline and order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like, that they in time to come, ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only. For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies, as they ſhall think beſt to the ſetting forth of Gods honor and glory, and to the reducing of the people to a moſt perfect and godly living, without error or ſuperſtition: And that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly, in divers Countreys.

The Table and Kalendar expreſsing the Order of Pſalms and Leſſons to be ſaid at Morning and Evening prayer throughout the year (except certain proper Feaſts) as the Rules following more plainly declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every Moneth, and becauſe that ſome moneths be longer then ſome other be, it is thought good to make them even by this means. To every Moneth ſhall be appointed (as concerning this purpoſe) juſt thirty days.

And becauſe January and March have one day above the ſaid number, and February which is placed between them both, hath only 28. days: February ſhall borrow of either of the Moneths (of January and March) one day: And ſo the Pſalter which ſhall be read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, and December have 31. days apiece: It is ordered that the ſame Pſalms ſhall be read the laſt day of the ſaid Moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhall be read every day, look in the Kalendar the number that is appointed for the Pſalms, and then finde the ſame number in this Table, and upon that number you ſhall ſee what Pſalms ſhall be ſaid at Morning and Evening prayer.

And where the 119. Pſalm is divided into 22 portions, and is overlong to be read at one time: it is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table and in all other parts of the Service, where any Pſalms are appointed, the number is expreſſed after the great Engliſh Bible, which from the 9. Pſalm, unto the 148. Pſalm (following the diviſion of the Hebrews) doth vary in numbers from the common Latine tranſlation.

The Order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer, and ſhall be read through every year once, except certain books and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left unread.

The new Teſtament is appointed for the ſecond Leſſon at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which there be onely certain Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhall be read every day, finde the day of the Moneth in the Kalendar, and there ye ſhall perceive the books and Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer.

And here is to be noted, that whenſoever there be any proper Pſalms or Leſſons appointed for the Sundays, or for any feaſt, moveable or unmoveable, then the Pſalms and Leſſons appointed in the Kalendar, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday ſhall ſerve all the week after, except there fall ſome feaſt that hath his proper.

When the years of our Lord may be divided into four even parts, which is every fourth year: then the Sunday letter leapeth, and that year the Pſalms and Leſſons which ſerve for the 23. day of February, ſhall be read again the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament appointed in the table ſerving to that purpoſe.

Alſo whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoever is not expreſſed how far ſhall be read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint *Matthew* is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, *&c.*) And the third Chapter of Saint *Lukes* Goſpel ſhall be read unto (So that he was ſuppoſed to be the ſon of *Joſeph.*)

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening prayer, on the Sundays throughout the year, and for ſome alſo the ſecond Leſſons.

	Mattens.	Evenſong.
Sundays of Advent.		
The firſt	Eſai. i.	Eſai. ii.
ii	v	xxiv
iii	xxv	xxvi
iv	xxx.	xxxii
Sundays after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundays after the Epiphany.		
The firſt.	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
Septuageſima.	Genes. i.	Genes. ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Evensong.
Lent.		
First Sunday.	Genes.xix.	Genes.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.		
i.Lesson.	Exod.xii.	Exod.xiiii.
ii.Lesson.	Rom.vi.	Acts ii.
Sundays after Easter.		
The First.	Numb.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii	Deu.xiii
Whitsunday.		
i.Lesson.	Deut.xvi	Wisd.i.
ii.Lesson.	Acts x. Then Peter opened his mouth, &c.	Acts xix. It fortuned that while Apollo was at Corinth, &c. (unto) After these things.
Trinity Sunday.		
i.Lesson.	Gen.xviii.	Josua i.
ii.Lesson.	Mat.iii.	
Sundays after Trinity.		
First	Josua x.	Josua xxiii.
ii	Judg.iiii.	Judg.v.
iii	i Sam.ii.	i Sam.iii.
iiii	xii	xiii
v	xv	xvi
vi	ii Sam.xii.	ii Sam.xxi
vii	xxii	xxiiii
viii	i King.xiii.	i King xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii Kings v.	ii King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv.	xxxvi
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi.	xviii
xviii	Ezech.xx.	Ezech.xxiiii.
xix	Dan.iii.	Daniel vi.
xx	Joel.ii.	Mic.vi.
xxi	Abac. ii.	Proverb. i.
xxii	Proverb. ii.	Proverb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

	Mattens.	Evensong.
S. Andrew.	Proverb. xx.	Prov. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Christmas day.		Esai. vii.
i. Lesson.	Esay ix.	Moreover the Lord spake
ii. Lesson.	Luke ii. (unto) Good will towards men.	once, &c. Titus iii. The kindness and love, &c.
S. Steven.		(unto) Foolish
i. Lesson	Prov. xxviii.	Eccle. iiii.
ii. Lesson	Acts vi. and vii. And Steven full of faith and power, &c. (unto) And when forty years, &c.	Acts vii. And when xl. years were expired there appeared unto Moses, &c. (unto) But he being full of, &c.
S. John.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocal. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (unto) Moreover I heard E.	Wisdom. i.
Circumcision.		
i. Lesson.	Genesis xvii.	Deu. x. (unto) And now Il.
ii. Lesson.	Roman. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luk. iii. (unto) Being as was supposed the son of Jos.	Joh. ii. (unto) After this he went to Capernaum.
Conversion of S. Paul.		
i. Lesson.	Wisdom v.	Wisdom vi.
ii. Lesson.	Acts xxii (unto) They heard him.	Acts xxvi.
Purification of the Virgin Mary.	Wisdom ix.	Wisdom xii.
S. Matthias.	Wisdom xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee xiii.	Osee xiiii.
Thursday afore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esai. liii.
Easter Even.	Zacha. ix.	Exod. xiii.
Munday in Easter week.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii.	Acts iii.
Tuesday in Easter week.		

i. Les-

	Mattens.	Evenſong.
i. Leſſon.	Exod. xx.	Exod. xxxii.
ii. Leſſon.	Luk. 24. (unto) And behold, two of them.	i Cor. xv.
S. Mark.	Eccluſ. iv.	Eccluſ. v.
Philip and Jacob.	Eccluſ. vii.	Eccluſ. ix.
Aſcenſion day.	Deut. x.	ii. King. ii.
Munday in Whitſun week.		
i. Leſſon.	Gen. xi. (unto) Theſe are the generations of Shem.	Num. xi. Gather unto me 70. men, &c. (unto) Moſes gate him into the, &c.
ii. Leſſon.		
Tueſday in Whitſun week.	i. Cor. xii. i. Sam. xix. David came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Leſſon.	Eccl. x.	Eccle. xii.
ii. Leſſon.	Acts. xiv.	Act. xv. (unto) After certain days.
John Baptiſt.		
i. Leſſon.	Mala. iii.	Mala. iv.
ii. Leſſon.	Matth. xiii.	Mat. xiv. (unto) When Jeſus heard.
S. Peter.		
i. Leſſon.	Eccluſ. xv.	Eccluſ. xix.
ii. Leſſon.	Acts iii.	Acts iv.
S. James.	Eccluſ. xxi. xxv.	Eccluſ. xxiii. xxix.
S. Bartholomew.		
S. Matthew.	Eccluſ. xxxv. xxxix.	Eccluſ. xxxviii. xliv.
S. Michael.		
S. Luke.	Eccluſ. li.	Job i. xlii.
Simon and Jude.	Job xxix xxv.	
All Saints.	Wiſdom 3.	Wiſdom v.
i. Leſſon.	(unto) Bleſſed is rather the barren.	(unto) his jealouſie alſo, &c.
ii. Leſſon.	Heb. xi. xii. Saints by faith, (unto) If ye endure chaſtening.	Apocal. 19. (unto) And I ſaw an Angel ſtand.

¶ Proper Pſalms on certain days.

	Mattens.	Evenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. 89 110 132
Eaſter day.	ii lvii Cxi.	Cxiii Cxiiii Cviii.
Aſcenſion day.	viii xv xxi.	xxiiii lxviii Cviii.
Whitſunday.	xlv xlvii.	Ciiii Cxlv.

A Rule

A Rule to know when the Term beginneth and endeth.

BE it known, that Easter Term beginneth always the 18. day after Easter, reckoning Easter day for one, and endeth the Munday next after the Ascension day.

Trinity Term beginneth twelve days after Whitsunday, and continueth nineteen days.

Michaelmas Term beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of November.

Hilary Term beginneth the 23 or 24. day of January, and endeth the 12. or 13. day of February.

These to be observed for Holy-days, and none other.

That is to say: All Sundays in the year. The days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the Blessed Virgin. Of S. Mark the Evangelist. Of S. Philip and James the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Evangelist. Of S. Simon and Jude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangelist. Of the holy Innocents. Munday and Tuesday in Easter week. Munday and Tuesday in Whitsun week.

The Order where Morning and Evening Prayer shall be used and said.

THe Morning and Evening prayer shall be used in the accustomed place of the Church, Chappel, or Chancel, except it shall be otherwise determined by the Ordinary of the place: And the Chancels shall remain as they have done in times past.

And here is to be noted, that the Minister at the time of Communion, and at all other times in his Ministration, shall use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King EDWARD the sixth, according to the Act of Parliament in that case made and provided.

AN ORDER FOR COMMON PRAYER

Daily throughout the YEAR.

AT the beginning both of morning prayer, and likewiſe of evening prayer, the miniſter ſhall read with a loud voice ſome one of theſe ſentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid ſentences.

Ezek. 18. 21, 22. AT what time ſoever a ſinner doth repent him of his ſin from the bottom of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord.

Pſal. 51. 3. I do know mine own wickedneſs, and my ſin is alway againſt me.

Pſal. 51. 9. Turn thy face away from our ſins (O Lord) and blot out all our offences.

Pſal. 51. 17 A ſorrowful ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts.

Joel 2. 13. Rent your hearts, and not your garments, and turn to the Lord your God, becauſe he is gentle and merciful, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions.

Dan. 9. 9, 10. To thee (O Lord God) belongeth mercy and forgiveneſs, for we have gone away from thee, and have not hearkned to thy voyce, whereby we might walk in thy laws which thou haſt appointed us.

Jer. 10. 24. Correct us (O Lord) and yet in thy judgement, not in thy fury, leſt we ſhould be conſumed and brought to nothing.

Matth. 3. 2. Amend your lives, for the kingdom of God is at hand.

Luke 15. 18, 19. I will go to my Father, and ſay to him, Father, I have ſinned againſt heaven, and againſt thee: I am no more worthy to be called thy ſon.

Pſal. 143. 2 Enter not into judgement with thy ſervants, O Lord: for no fleſh is righteous in thy ſight.

1 John 1. 8 If we ſay that we have no ſin, we deceive our ſelves, and there is no truth in us.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which be requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you as many as be here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt merciful Father, we have erred and ſtrayed from thy ways like loſt ſheep: we have followed too much the devices and deſires of our own hearts: we have offended againſt thy holy laws: we have left undone thoſe things which we ought to have done, and we have done thoſe things which we ought not to have done: and there is no health in us: But thou, O Lord, have mercy upon us miſerable offenders: ſpare thou them, O God, which confeſs their faults: reſtore thou them that be penitent, according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord: and grant, O moſt merciful

Father, for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sins, to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer, Amen.

Then shall the Minister begin the Lords prayer, with a loud voyce.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Pr. O God make speed to save us.

An. O Lord make haste to help us.

Pr. Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord,

Then shall be said or sung this Psalm following.

Venite exultemus Domino. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if ye will hear his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.
As it was in the, &c.

Then shall follow certain Psalms in order, as they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated, Glory be to the, &c. As it was in the, &c.

Then shall be read two Lessons distinctly with a loud voyce, that the people may hear; the first of the old Testament, the second of the New, like as they be appointed in the Kalendar; except there be proper Lessons assigned for that day: the Minister that readeth the lessons, standing and turning him so, as he may best be heard of all such as be present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like: as is appointed in the Kalendar. And in the end of every Chapter he shall say,

Here endeth such a Chapter of such a book.

And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the maner of distinct reading:

and

and likewise the Epistle and Gospel. After the first Lesson shall follow *Te Deum laudamus*, in English, dayly throughout the whole year.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbath.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee,

The Father: of an infinite Majesty

Thine honorable, true: and only Son.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy name: ever world without end.

Vouchsafe (O Lord:) to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Or this Canticle, *Benedicite omnia opera Domini.*

O All ye works of the Lord, bless ye the Lord: praise him and magnifie him for ever. Benedicite.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye sun and moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye showers and dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord: praise him and magnifie him for ever

O ye fire and heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnifie him, for ever.

O ye dews and frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him and magnifie him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnifie him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the earth bless the Lord: yea let it praise him, and magnifie him, for ever.

O ye mountains and hils, bless ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye wels, bless ye the Lord: praise him, and magnifie him for ever.

O ye seas and floods, bless ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

And after the second Lesson shall be used and said *Benedictus Dominus Deus Israel*, in English, as followeth.

BLessed be the Lord God of Israel, for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we, being delivered out of the hands of our enemies: might serve him without fear.

In holiness and righteousness before him: all the days of our life.

And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day spring from an high hath visited us.

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son.

As it was in the beginning, is, &c.

Or this C. Psalm *Jubilate.*

OBe joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Jubilate Deo.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting: & his truth endureth from generation to generation.

Glory be to the Father, and &c.

As it was in the beginning, is &c.

Then shall be said the Creed by the Minister, and the people standing.

IBelieve in God the Father Almighty, maker of heaven & earth: & in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty: from thence he shall come to judge the quick and the dead. I

believe

believe in the holy Ghost, the holy catholick church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

And after that, these prayers following, as well at Evening prayer as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.
Ans. And with thy spirit.
Min. Let us pray.
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Then the Minister, Clerks and people shall say the Lords prayer in English, with a loud voyce.

OUr Father which art in, &c.

Then the Minister standing up, shall say,

O Lord shew thy mercy upon us.
Ans. And grant us thy salvation.
Pr. O Lord save the King.
An. And mercifully hear us when we call upon thee.
Pr. Indue thy Ministers with righteousness.
An. And make thy chosen people joyful.
Pr. O Lord save thy people.
An. And bless thine inheritance.
Pr. Give peace in our time, O Lord.
An. Because there is none other that fighteth for us, but onely thou, O God.
Pr. O God make clean our hearts within us.
An. And take not thy holy Spirit from us.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the communion. The second for peace. The third for grace to live well. And the two last collects shall never alter, but dayly be said at morning prayer throughout all the year, as followeth.

The second collect for peace.

O God which art author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversary, through the might of Jesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heavenly Father, almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kinde of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

An Order For Evening Prayer throughout the Year.

The Priest shall say.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evill. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.
Ans. And our mouth shall shew forth thy praise.
Pri. O God make speed to save us.
Ans. O Lord make haste to help us.
Pri. Glory be to the Father, and to the Son, &c.
As it was in the beginning, is &c.
Praise ye the Lord.

Then the psalms in order, as they be appointed in the table for psalms, except there be proper psalms appointed for that day. Then a lesson of the old Testament, as it is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that *Magnificat* in English, as followeth.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Savior.
For he hath regarded: the lowliness of his handmaiden.
For behold, from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his Name.

And

And his mercy is on them that fear him, throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son, &c.

As it was in the begining, is now, &c.

Or else this psalm.

Cantate Domino. Psa. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp, sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, & let the hils be joyful together before the Lord: for he is come to judg the earth.

With righteousness shall he judge the world: & the people with equity.

Glory be to the Father, and to the Son, &c.

As it was in the begining, is now, &c.

Then a Lesson of the New Testament. And after that *Nunc dimittis*, in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation.

Which thou hast prepared, before the face of all people.

To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, &c.

As it was in the begining, is now, &c.

Or else this psalm.

Deus misereatur. Psa. 67.

GOd be merciful unto us, & bless us, and shew us the light of his countenance, & be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God, yea, let all the people praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon earth.

Let the people praise thee, O God, let all the people praise thee.

Then shall the earth bring forth her encrease: and God, even our God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son, &c.

As it was in the begining, is now, &c.

Then shall follow the Creed with other praiers, as is before appointed, at morning prayer after *Benedictus*, and with three collects: First of the day; Second for peace; Third for aid against all perils, as hereafter followeth; which two last collects shall be daily said at evening praier without alteration.

The second Collect at Evening praier.

O God, from whom all holy desires all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Savior. Amen.

The third collect for aid against all perils.

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Savior Jesus Christ. Amen.

In the feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday, shall be sung or said immediatly after *Benedictus*, this confession of our Christian faith.

Quicunque vult.

Quicunque vult. WHosoever will be saved, before all things it is necessary that he hold the Catholick faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlasting.

And the Catholique faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the glory equal, the Majesty coeternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty: and the holy Ghost almighty.

And yet they are not three almighties: but one almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we be compelled by the Christian verity, to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholick Religion, to say there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or less then another.

But the whole three persons be coeternal together: and coequal.

So that in all things as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give an account for their own works.

And they that have done good, shall go into life everlasting: and they that

have

have done evil, into everlasting fire.
This is the Catholique faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c. As it was in the, &c.

Thus endeth the order of Morning and Evening prayer throughout the whole year.

Here followeth the Letany, to be used upon Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven, &c.

O God the Son Redeemer of the world: have mercy upon us miserable sinners.

O God the Son Redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindeness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence & famine, from battel, & murther, & from sudden death.

Good Lord deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy word & commandment.

Good Lord deliver us.

By the mystery of thy holy incarnation, by thy holy nativity & circumcision, by thy baptism, fasting and temptation.

Good Lord deliver us.

By thine agony and bloudy sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule & govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant [redacted], our most gracious King and governor.

James

We beseech thee to hear us, &c.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, & ever seek thy honor & glory.

We beseech thee to hear us, &c.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us, &c.

That it may please thee to bless & preserve our gracious Queen Mary, the illustrious Prince [redacted] Duke of [redacted], & the rest of the royal progeny.

We beseech thee to hear us, &c.

That it may please thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us, &c.

That it may please thee to endue the Lords of the Councel, and all the Nobility, with grace, wisedom, and understanding.

We beseech thee to hear us, &c.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth.

We

We beseech thee to hear us, &c

That it may please thee to bless and keep all thy people.

We beseech thee to hear us,&c.

That it may please thee to give to all nations unity, peace and concord.

We beseech thee to hear us, &c.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us,&c.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, &c.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, &c.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, & to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, &c.

That it may please thee to succor, help, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us,&c.

That it may please thee to preserve all that travel by land or by water, all women laboring of childe, all sick persons and young children, and to shew thy pity upon all prisoners & captives.

We beseech thee to hear us,&c.

That it may please thee to defend & provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, &c.

That it may please thee to have mercy upon all men.

We beseech thee to hear us,&c.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to hear us,&c.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us,&c.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to hear us, &c.

Son of God, we beseech thee to hear us

Son of God, we beseech thee to hear us.

O Lamb of God that takest away the sins of the world:

Grant us thy peace.

O Lamb of God that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle. O Lord deal not with us after our sins.

Answ. Neither reward us after our iniquities.

Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle. O Lord let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy names sake, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

A prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favor to behold our most gracious Soveraign Lord King Charles, & so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A Prayer for the Queen Mother, James Duke of York, and the rest of the royal progeny.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless the Queen mother, the illustrious Prince James duke of York, and the rest of the royal progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. Amen.

ALmighty and everlasting God, which onely workest great marvels, send down upon our Bishops & Curates, & all Congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: grant this, O Lord, for the honor of our Advocate & Mediator Jesus Christ. Amen.

A prayer of Chrisostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy name thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

¶ For rain if the time require.

O God heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor, through Jesus Christ our Lord. Amen.

For fair weather.

O Lord God, which for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: we humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise & glory, through Jesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts encrease, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus

Christ

Christ our Lord; to whom with thee and the holy Ghost, be all honor, &c.

In time of war.

O Almighty God, King of all Kings and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful unto them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord Amen.

In the time of any common plague or sickness

O Almighty God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst save the rest: have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tyed and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honor of Jesus Christs sake, our only Mediator & Advocate. Amen.

A thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee in our greatest necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

A Thanksgiving for fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: we praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

A Thanksgiving for plenty.

O Most merciful Father, which of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarsity into cheapness and plenty: we give thee humble thanks for this thy special bounty, beseeching thee to continue this thy loving kindness unto us, that our land may yeeld us her fruits of increase, to thy honor & our comfort, through Jesus Christ our Lord. Amen.

A Thanksgiving for peace and victory.

O Almighty God, which art a strong tower of defence unto thy servants, against the face of their enemies: we yeeld thee praise & thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: we acknowledge it thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Savior and mighty deliverer, through Jesus Christ our Lord. Amen.

A thanksgiving for deliverance from the plague.

O Lord God, which hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of judgement remembring mercy, hast redeemed our souls from the jaws of death: we offer unto thy Fatherly goodness, our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of the congregation, through Jesus Christ our Lord. Amen.

Or this.

We humbly acknowledge before thee (O most merciful Father) that all the punishments which are threatned in thy Law, might justly have fallen upon us, by reason of our manifold transgressions & hardness of heart: yet seing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the noisome pestilence, wherewith we lately have been sore afflicted,

and to restore the voice of joy & health into our dwellings, we offer unto thy divine majesty the sacrifice of praise & thanksgiving, lauding & magnifying thy glorious name for such thy preservation & providence over us, through Jesus Christ our Lord. Amen.

The end of the Letany.

The Collects, Epistles, and Gospels, to be used at the Celebration of the Lords Supper, and Holy Communion throughout the Year.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life (in the which thy son Jesus Christ came to visit us in great humility) that in the last day when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through him, who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

Rom. 13.8 OWe nothing to any man, but this, that ye love one another: For he that loveth another fulfilleth the law. For these commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not lust, and so forth (if there be any other commandment) it is all comprehended in this saying, namely, Love thy neighbor as thy self. Love hurteth not his neighbor, therefore is love the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleep, for now is our salvation nearer, then when we believed. The night is passed, the day is come nigh: let us therefore cast away the deeds of darkness, and let us put on the armor of light. Let us walk honestly as it were in the day light, not in eating and drinking, neither in chambering & wantonness, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts of it.

The Gospel.

Mat. 21.1. AND when they drew nigh to Hierusalem, and were come to Bethphage unto mount Olivet, then sent Jesus two of his disciples, saying unto them, Go into the town that lyeth over against you, and anon ye shall finde an ass bound and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: & straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, sitting upon an ass and a colt, the foal of the ass used to the yoke. The disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way, other cut down branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the City was moved, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a city of Galilee. And Jesus went into the Temple of God, & cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

The second Sunday in Advent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ.

The Epistle.

VVHatsoever things are written afore time, they are written for our learning, that we, through patience and comfort of the scriptures might have hope. The God of patience and consolation grant you to be like minded one towards another, after Rom. 15.4

ter the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And again Esay saith, There shall be the root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in believing, that ye may be rich in hope, through the power of the holy Ghost.

The Gospel.

Luk. 21. 25 THere shall be signs in the sun, and in the moon, and in the stars: and in the earth the people shall be at their wits end through despair. The sea and the waters shall roar, & mens hearts shall fail them for fear, and for looking after those things which shall come on the earth: for the powers of heaven shall move. And then they shall see the Son of man come in a cloud, with power and great glory. When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot forth their buds, ye see and know of your own selves, that summer is then nigh at hand. So likewise ye also (when ye see these things come to pass) be sure that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass.

The third Sunday in Advent.

The Collect.

LOrd we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. Amen.

The Epistle.

1 Cor. 4. 1. LEt a man this wise esteem us, even as the Ministers of Christ,

and Stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful. With me it is but a small thing that I should be judged of you, either of mans judgement: No, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darkness, & open the counsels of the hearts, & then shall every man have praise of God.

The Gospel.

WHen John, being in prison, heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered and said unto them, Go and shew John again what ye have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? A reed that is shaken with the wind? or what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out for to see? A prophet? Verily I say unto you, & more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Advent.

The Collect.

LOrd raise up (we pray thee) thy power, and come among us, and with great might succor us, that whereas through our sins and wickedness we be sore let and hindred, thy bountiful grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honor and glory, world without end. Amen.

The Epistle.

REjoyce in the Lord alway, and again I say, Rejoyce. Let your softness be known to all men: the Lord is even at hand. Be careful for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giving of thanks. And the Phil. 4. 4.

peace

peace of God(which passeth all understanding) keep your hearts and minds, through Christ Jesu.

The Gospel.

Joh.1.19. THis is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayst thou of thy self? He said, I am the voice of a cryer in the wilderness, Make straight the way of the Lord, as said the Prophet Esay. they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

On Christmas day.

The Collect.

ALmighty God, which hast given us thy onely begotten Son to take our nature upon him, & this day to be born of a pure Virgin: grant that we being regenerate, & made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

Heb.1.1. GOD in times past diversly and many ways spake unto the Fathers by Prophets: but in these last days he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Son, being the brightness of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son this day have I begotten thee? And again, I will be his Father, and he shall be my Son. And again, when he bringeth in the first begotten son into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loved righteousness, and hated iniquity. Wherefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy years shall not fail.

The Gospel.

Joh. 1.1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkness, and the darkness comprehended it not. There was sent from God a man, whose name was John: the same came as a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sons of God, even them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt amongst us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

S. Stevens day.

The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy Martyr S. Steven, who prayed for his persecutors, to thee which livest, &c.

Then shall follow the Collect of the Nativity, which shall be said continually unto New-years day.

The Epistle.

Act. 7. 55. AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, & saw the glory of God, & Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once, and cast him out of the City, and stoned him. And the witnesses laid down their clothes at a young mans feet, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesu receive my spirit. And he kneeled down, and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he fell asleep.

The Gospel.

Mat. 23. 34 BEhold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, & ye would not? Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the name of the Lord.

S. John Evangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

1 Joh. 1. 1. THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have seen, & bear witness, and shew unto you that eternal life, which was with the Father, & appeared unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father and his Son Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tidings which we have heard of him, & declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lye, and do not the truth. But and if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive our selves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a lyar, and his word is not in us.

The Gospel.

Joh. 21. 19 JEsus said unto Peter, Follow thou me. Peter turned about, and saw the Disciple whom Jesus loved, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, he said to Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not dye: yet Jesus said not unto him, He shall not dye: but, If I will that he tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know his testimony is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

Innocents day.

The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses have confessed & shewed forth, not in speaking but in dying: mortifie and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord.

The Epistle.

Apo.14.1. I Looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his name and his fathers name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers, harping with their harps. And they sung as it were a new song before the seat, and before the four beasts and elders, and no man could learn the song, but the hundred forty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lamb, and in their mouths was found no guile: for they are without spot before the throne of God.

The Gospel.

Mat. 2.13. THe angel of the Lord appeared to Joseph in a sleep, saying, Arise, and take the childe and his mother, and flee into Egypt, & be thou there, till I bring thee word. For it will come to pass that Herod will seek the childe to destroy him. So when he awoke, he took the childe and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two years old, or under) according to the time which he had diligently known out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

ALmighty God, which hast given us thy onely begotten Son, &c. (As upon Christmas day)

The Epistle.

AND I say, that the heir (as long as he is a childe) differeth not Gal. 4.1. from a servant, though he be Lord of all, but is under tutors and governors until the time that the Father hath appointed. Even so we also, when we were children, were in bondage under the ordinances of the world: But when the time was full come, God sent his Son made of a woman, and made bond unto the law, to redeem them which were bond unto the law, that we through election might receive the inheritance that belongeth unto the natural sons. Because ye are sons, God hath sent the spirit of his son in your hearts, which crieth Abba, Father. Wherefore now thou art not a servant, but a son. If thou be a son, thou art also an heir of God through Christ.

The Gospel.

THis is the book of the generation Mat. 1.1. of Jesus Christ, the son of David, the son of Abraham: Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Esrom: Esrom begat Aram. Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the king begat Solomon, of her that was the wife of Urias: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were carried away to Babylon: & after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud: Abiud begat Elia-

Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan, Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the angel of the Lord appeared unto him in sleep, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with childe, and shall bring forth a son, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as God with us. And Joseph, as soon as he awoke out of sleep, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten son, & called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Son to be circumcised, and obedient to the Law for man: grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy will, through the same thy Son Jesus Christ our Lord.

The Epistle.

Rom. 4.8. BLessed is the man to whom the Lord will not impute sin. Came this blessedness then upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? not in time of circumcision, but when he was yet uncircumcised, and he received the sign of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that believed, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith: for if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The Gospel.

AND it fortuned, assoon as the Angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that childe. And all they that heard it wondred at those things that were told them of the shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepherds rerurned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eighth day was come, that the childe should be circumcised, his name was called Jesus, which was named of the angel before he was conceived in the womb. Luk. 2. 15.

If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle and Gospel at the Communion, which was used the day of Circumcision.

The Epiphany.

The Collect.

O God, which by the leading of a star didst manifest thy only begotten Son to the Gentiles, merci-

fully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Eph. 3.1. FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to you-ward. For by revelation shewed he the mystery unto me, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the means of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is given unto me after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world, hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers in heavenly things, might be known by the congregation the manifold wisdom of God, according to the eternal purpose which he wrought in Christ Jesus our Lord, by whom we have boldness and entrance, with the confidence which is by the faith of him

The Gospel.

Mat. 2.1. WHen Jesus was born in Bethlehem, a city of Jury, in the time of Herod the king: behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all the city of Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, At Bethlehem in Jury, for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Juda: for out of thee shall come unto me the captain that shall govern my people Israel. Then Herod when he had privily called the wise men, he enquired of them diligently, what time the star appeared. And he bade them go to Bethlehem, and said, Go your way thither, and search diligently for the childe: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star, which they saw in the east, went before them, till it came and stood over the place wherein the childe was. When they saw the Star, they were exceeding glad, and went into the house, & found the childe with Mary his mother, and fell down flat, and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense and myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own countrey another way.

The first Sunday.

The Collect.

LOrd, we beseech thee mercifully to receive the prayers of thy people, which call upon thee: and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle.

I Beseech you therefore, brethren, by Rom. 12.1 the mercifulness of God, that you make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changed in your shape by the renewing of your minde, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to every man among you, that no man stand high in his own conceit, more then it becometh him to esteem of himself: but so judge of himself, that he be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not one office: so we being many, are one body in Christ, and every man among our selves one anothers members.

The

The Gospel.

Luk. 2. 43. The father and mother of Jesus went to Jerusalem, after the custome of the feast day. And when they had fulfilled the days, as they returned home, the childe Jesus abode still at Jerusalem, and his father and mother knew not of it: but they supposing him to have been in the company, came a days journey, and sought him among their kinsfolk and acquaintance. And when they found him not, they went back again to Jerusalem, and sought him. And it fortuned, that after three days they found him in the temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his understanding and answers. And when they saw him, they marvelled. And his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How happened it that ye sought me? Wist ye not that I must go about my Fathers business? And they understood not that saying which he spake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedom, and age, and in favor with God and men.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, which dost govern all things in heaven and earth: mercifully hear the supplications of thy people, and grant us thy peace all the days of our life.

The Epistle.

Rom. 12. 6 Seeing that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophecy, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with singleness. Let him that ruleth, do it with diligence. If any man shew mercy, let him do it with cheerfulness. Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good. Be kinde one to another with brotherly love. In giving honor, go one before another. Be not slothful in the business which ye have in hand. Be fervent in spirit. Apply your selves to the time. Rejoyce in hope. Be patient in tribulation. Continue in praier. Distribute unto the necessity of the Saints. Be ready to harbor. Bless them that persecute you. Bless I say, and curse not. Be merry with them that are merry. Weep with them that weep. Be of like affection one towards another. Be not high-minded, but make your selves equal to them of the lower sort.

The Gospel.

Joh. 2. 1. And the third day was there a marriage in Cana a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) unto the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers, Whatsoever he saith unto you, do it. And there were standing there six water-pots of stone, after the maner of purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the water-pots with water. And they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water, knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse? but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Rom. 12. 16. BE not wise in your own opinions. Recompense to no man evil for evil. Provide afore-hand things honest, not only before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodness.

The Gospel.

Mar. 1. 1. WHen he was come down from the mountain, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean: and immediatly his leprosie was cleansed. And Jesus said unto him, Tell no man, but go and shew thy self to the Priest, and offer the gift (that Moses commanded to be offered) for a witness unto them. And when Jesus was entred into Capernaum, there came unto him a Centurion, and besought him, saying, Master, my servant lyeth at home sick of the palsie, and is grievously pained. And Jesus said, When I come unto him, I will heal him. The Centurion answered and said, Sir, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed. For I also my self am a man subject to the authority of another, and have soldiers under me: and I say to this man, Go, and he goeth: and to another man, Come, and he cometh: and to my servant, Do this, and he doth it. When Jesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I say unto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast into utter darkness, there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou believest, so be it unto thee. And his servant was healed the self same hour.

The fourth Sunday after the Epiphany.

The Collect.

GOd which knowest us to be set in the midst of so many and great dangers, that for mans frailness we cannot alway stand uprightly: grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt every soul submit himself unto the authority of the higher powers: For there is no power but of God. The powers that be, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou do that which is evil, then fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience: and even for this cause pay ye tribute: For they are Gods ministers, serving for the same purpose. Give to every man therefore his duty: tribute to whom tribute belongeth: custom, to whom custom is due: fear to whom fear belongeth: honor, to whom honor pertaineth.

The Gospel.

Mat. 8. 23. AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleep. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearful, O ye of little faith?

faith? Then he arose and rebuked the winds and the sea, and there followed a great calm. But the men marvelled, saying, What maner of man is this, that both winds and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold, they cried out, saying, O Jesu, thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time? And there was a great way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said unto them, Go your ways. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their ways into the City, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole City came out to meet Jesus: und when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after Epiphany.

The Collect.

LOrd, we beseech thee to keep thy Church and household continually in thy true Religion, that they which do lean only upon hope of thy heavenly Grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3.12. PAt upon you as the Elect of God, tender mercy, kindeness, humbleness of minde, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectness. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisedom. Teach and exhort your own selves in Psalms, and Hymns, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesu, giving thanks to God the Father by him.

The Gospel.

THe kingdom of heaven is like Mat.13.24
unto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The envious man hath done this. The servants said unto him, Wilt thou then that we go and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barn.

The sixth Sunday (if there be so many) shall have the same Collect, Epistle and Gospel, that was upon the fifth Sunday.

The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee favorably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Savior, who liveth and reigneth world without end. Amen.

The Epistle.

PErceive ye not, how that they 1 Cor. 9. 24.
which run in a course, run all, but one receiveth the reward? So run that ye may obtain. Every man that proveth masteries, abstaineth from all things: and they do it to obtain a crown that shall perish: but we to obtain an everlasting crown. I therefore so run, not as at an uncertain thing: so fight I, not as one that beateth the air: but I tame my body, and bring

bring it into subjection, lest by any means it come to pass, that when I have preached to other, I my self should be a cast-away.

The Gospel.

Mat. 20. 1. THe kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire laborers into his vineyard. And when the agreement was made with the laborers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw other standing idle in the market-place, and said unto them. Go ye also into the vineyard, and whatsoever is right I will give you: and they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning at the last until the first. And when they did come that came about the eleventh hour, they received every man a peny. But when the first came also, they supposed that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have born the burden and heat of the day. But he answered unto one of them, and said, Friend, I do thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do as me lusteth with mine own goods? Is thine eye evil because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do: mercifully grant, that by thy power we may be defended against all adversity, through Jesus Christ our Lord.

The Epistle.

2 Cor. 11. 19. YE suffer fools gladly, seeing your selves are wise. For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face: I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein soever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speak as a fool) I am more. In labors more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, I was once stoned. I suffered thrice shipwrack. Night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own nation, in jeopardies among the heathen, in perils in the City, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: Beside the things which outwardly happen unto me, I am cumbred daily, and do care for all congregations. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

Luk. 8. 4. WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side,

and

and it was troden down, and the fowls of the air devoured it up. And some fell on stones, and assoon as it was sprung up, it withered away, because it lacked moistnes. And some fell among thorns, and the thorns sprang up with it, and choaked it. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And as he said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What maner of similitude is this? And he said, unto you it is given to know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they hear, they should not understand. The parable is this, The seed is the word of God, Those that are beside the way, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the stones, are they which when they hear, receive the word with joy, and these have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they which when they have heard, go forth, and are choaked with cares, and riches, and voluptuous living, and bring forth no fruit. They which fell on the good ground, are they which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

The Sunday called Quinquagesima.

The Collect.

O Lord which dost teach us, that all our doings without charity, are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: Grant this for thine only Son Jesus Christs sake.

The Epistle.

1 Cor. 13.1. Though I speak with tongues of men and of angels, and have no love, I am even as sounding brass, or as a tinckling cymbal. And though I could prophesie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I could move mountains out of their places, and yet have no love, I am nothing. And though I bestow all my goods to feed the poor, and though I gave my body even that I burned, and yet have no love, it profiteth me nothing. Love suffereth long, and is courteous, love envieth not, love doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh none evil, rejoyceth not in iniquity, but rejoyceth in the truth, suffereth all things, believeth all things, hopeth all things, endureth all things, Though that prophesying fail, either tongues cease, or knowledge vanish away: yet love falleth never away. For our knowledge is unperfect, and our prophesying is unperfect: but when that which is perfect is come, then that which is unperfect shall be done away. When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe: but assoon as I was a man, I put away childishnes. Now we see in a glass, even in a dark speaking: but then shall we see face to face. Now I know unperfectly: but then shall I know even as I am known. Now abideth Faith, Hope, and love, even these three, but the chief of these is Love.

The Gospel.

Luk. 18.31 Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all shall be fulfilled, which are written by the Prophets of the Son of man. For he shall be delivered unto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to pass, that as he was come nigh to Jericho, a certain blinde man sat by the high way side begging: and when he heard the people pass by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cried, saying, Jesu, thou son of David, have mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou Son

of

of David, have mercy on me. And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him, saying, What wilt thou that I do unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

The first day of Lent.

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

The Epistle.

Joel 2. 12. TUrn you unto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and merciful, long-suffering and of great compassion, and ready to pardon wickedness. Then (no doubt) he also shall turn and forgive: and after his chastening, he shall let your encrease remain for meat and drink-offerings unto the Lord your God. Blow out with the trumpet in Zion, proclaim a fasting, call the congregation, and gather the people together: warn the congregation, gather the Elders, bring the children and sucklings together. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the Porch and the Altar, weeping and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel.

Mat. 6. 16. WHen ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theeves break through and steal: but lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break through, nor steal. For where your treasure is, there will your hearts be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty days and forty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righteousness and true holiness, to thy honor and glory, which livest and reignest, &c.

The Epistle.

2 Cor. 6. 1. WE as helpers exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is that accepted time. Behold, now is that day of salvation. Let us give none occasion of evil, that in our office be found no fault: but in all things let us behave our selves as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the holy Ghost, in love unfeigned, in the word of truth, in the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true: as unknown, and yet known: as dying, and behold, we live: as chastened, and not killed: as sorrowing, and yet always merry: as poor, and yet making many rich: as having nothing, and possessing all things.

The

The Gospel.

Matt. 4. 1. THen Jesus was led away of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down headlong: for it is written, He shall give his angels charge over thee, and with their hands they shall hold thee up, lest at any time thou dash thy foot against a stone. And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Avoid Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold the angels came and ministred unto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we have no power of our selves to help our selves: keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities, which may happen to the body, and from all evil thoughts, which may assault and hurt the soul, through Jesus Christ, &c.

The Epistle.

1 Thes. 4. 1. WE beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk, and to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your holiness: that ye should

abstain from fornication, and that every one of you should know how to keep his vessel in holiness and honor, and not in the lust of concupiscence, as do the heathen which know not God: that no man oppress and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

JEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is pitiously vexed with a devil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the same time. Matth. 15. 21.

The third Sunday in Lent.

The Collect.

WE beseech thee, almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

BE ye followers of God, as dear children, and walk in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet savor to God. As for fornication and all uncleanness, or covetousness, let it not be once named Ephes. 5. 1.

among you, as it becometh Saints, or filthiness, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person, (which is a worshipper of Images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit consisteth in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest; For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, & stand up from death, and Christ shall give thee light.

The Gospel.

Luke 11. 14. JEsus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto him, Every kingdom divided against it self, is desolate, and one house doth fall upon another. If Satan also be divided against himself, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh upon him, and overcometh him, he taketh from him all his harness, wherein he

trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will return again into my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certain woman of the company lift up her voice, and said unto him, Happy is the womb that bare thee, and the paps which gave thee suck. But he said, Yea, happy are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee, almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. Amen.

The Epistle.

Gal. 4. 21. TEll me (ye that desire to be under the Law) do ye not hear of the Law? For it is writen, that Abraham had two sons: the one by a bondmaid, the other by a free-woman. Yea, and he which was born of the bond-woman was born after the flesh: but he which was born of the free-woman, was born by promise. Which things are spoken by an allegory: for these are two testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the city which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest no children, break forth, and cry thou that travellest not: for the desolate hath many moe children then she which hath an husband. Brethren, we are after Isaac the children of promise. But as then he that was

born

born after the flesh, persecuted him that was born after the spirit: even so it is now. Nevertheless, what saith the Scripture? Put away the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

Joh. 6.1. JEsus departed over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And Easter (a feast of the Jews) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peters brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grass in the place. So the men sat down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would. When they had eaten enough, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle.

CHrist being an high Priest of Heb. 9. 12. good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once into the holy Place, and found eternal redemption. For if the blood of oxen and of goats, and the ashes of a yong cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediator of the new Testament, that through the death which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

The Gospel.

WHich of you can rebuke me Joh. 8. 46. of sin? If I say the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor my Father, and ye have dishonored me. I seek not mine own praise, there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now know we that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste death. Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy self? Jesus answered, If I honor my self, mine honor is nothing: It is my Father that honoreth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shall be a lyar like unto you. But I know him, and

keep his saying. Your father Abraham was glad to see my day: and he saw it, and rejoyced. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Ere Abraham was born, I am. Then took they up stones to cast at him. But Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender love towards man hast sent our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil. 2.5. LEt the same minde be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to be equal with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the cross. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Mat. 26.1. AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days shall be Easter, and the son of man shall be delivered over to be crucified. Then assembled together the chief Priests and the Scribes, and the elders of the people, unto the palace of the high Priest, (which was called Caiaphas) and held a councel, that they might take Jesus by subtilty, and kill him. But they said, not on the holy day, lest there be an uproar among the people. When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an Alabaster box of precious ointment, and powred it on his head as he sat at the board. But when his disciples saw it, they had indignation, saying, Whereto serveth this waste? This oyntment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye shall not have always. And in that she hath cast this oyntment on my body, she did it to bury me. Verily I say unto you, Wheresoever this gospel shall be preached in all the world, there shall also this be told that she hath done for a memorial of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. When the even was come, he sat down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man truely goeth out as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas which betrayed him, answered and said, Master, is it I? He said unto

him,

him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this. for this is my blood (which is of the new Testament) that is shed for many, for the remission of sins. But I say unto you, I will not drink hencefoorth of this fruit of the vine-tree, until that day when I shall drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will not I be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them unto a Farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to wax sorrowful and heavy. Then said Jesus unto them, My soul is heavy unto the death: tarry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples and found them asleep, and said unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heavy. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us be going, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and elders of the people: but he that betrayed him gave them a token, saying, Whomsoever I kiss, the same is he, hold him fast. And forthwith he came to Jesus and said, Hail master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strook a servant of the high Priests, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me even now more then twelve legions of angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief, with swords and staves for to take me. I sat daily with you teaching in the temple, and ye took me not. But all this was done that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off unto the high Priests palace, and went in, and sat with the servants to see the end. The chief Priests and Elders, and all the councel sought false witness against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three days. And the chief Priest arose, and said unto him, Answerest thou nothing? Why do these bear witness against thee? But

Jesus

Jesus held his peace. And the chief Priest answered, and said unto him, I charge thee by the living God that thou tell us, whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter sat without in the Court, and a Damosel came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou sayst. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter; Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all the chief Priests and Elders of the people held a councel against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himself, and brought again the thirty plates of silver to the chief Priests and Elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them a potters field to bury strangers in. Wherefore the field is called Aceldama, that is, the field of blood, until this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Jews? Jesus said unto him, Thou sayst. And when he was accused of the chief Priest and Elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the Deputy marvelled greatly. At that feast the Deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered this day many things in my sleep because of him. But the chief Priests and Elders perswaded the people that they should ask Barabbas, and destroy Jesus. The Deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The Deputy said, What evil hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more business was made, he took water and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people and said, His blood be on us, and on our children. Then let he Barabbas loose unto them,

them, and scourged Jesus, and delivered him to be crucified. Then the soldiers of the Deputy took Jesus into the common hall, and gathered unto him all the company; and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to bear his crosse. And they came unto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gave him vineger mingled with gall to drink. And when he tasted thereof he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set up over his head the cause of his death written, This is JESUS the King of the Jews. Then were there two thieves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the temple of God, and didst build it in three days, save thy self. If thou be the Son of God, come down from the crosse. Likewise also the high Priests mocking him with the Scribes and Elders said, He saved other, himself he cannot save. If he be the king of Israel, let him now come down from the crosse, and we will believe him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darkness over all the land until the ninth hour. And about the ninth hour, Jesus cryed with a loud voice, saying, Eli, Eli, lama-sabachthani, that is to say, My God,

my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a spunge, and when he had filled it full of vineger, he put it on a reed, and gave him to drink, Other said, Let be, let us see whether Elias will come and deliver him. Jesus when he had cryed again with a loud voice, yielded up the Ghost. And behold, the vail of the temple did rend in two parts from the top to the bottom, and the earth did quake, and the stones rent, and graves did open, and many bodies of saints which slept arose, and went out of the graves, after his resurrection, and came into the holy city, and appeared unto many. When the centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Son of God. And many women were there (beholding him afar off) which followed Jesus from Galilee ministring unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHat is this that cometh from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-press? I have troden the press my self alone, and of all people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall bespring my clothes, and so will I stain all my rayment. For the day of vengeance is assigned in my heart, and the year when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me Esai. 63. 1.

me up. Then I held me by mine own arm, and my ferventness sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodness of the Lord, yea, and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favor, and according to the multitude of his loving kindness. For he said, These no doubt are my people, and no shrinking children: and so he was their Savior. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them. Of very love and kindness that he had unto them, he redeemed them. He hath born them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? where is he that hath given his holy Spirit among them? He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himself an everlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God, hast thou led thy people, to make thy self a glorious name withal. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindness will not be entreated of us? yet art thou our Father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and redeemer, and thy name is everlasting, O Lord, wherefore hast thou led us out of the way? wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

After two days was Easter, and the days of sweet bread. And the high priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any business arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sat at meat, there came a woman having an alabaster box of oyntment called Nard, that was pure and costly, and she brake the box, and powred it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have been sold for more then three hundred pence, and have been given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the poor with you always, and whensoever ye will, ye may do them good: but me have ye not always. She hath done that she could, she came afore hand to anoint my body to the burying. Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot one of the twelve, went away unto the high Priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passover) his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say Mar. 14.

say ye unto the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples? And he will shew you a great Parlor paved and prepared, there make ready for us. And his diciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover. And when it was now eventide, he came with the twelve: and as they sat at board, and did eat, Jesus said, Verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and when he had given thanks, he brake it, & gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed, and to be in an agony, and said unto them, My soul is heavy even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba Father, all things are possible unto thee, take away this cup from me: Nevertheless, not as I will, but that thou wilt be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one hour? Watch ye and pray, lest ye fall into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside and prayed, and spake the same words. And he returned, and found them a sleep again, for their eyes were heavy, neither wist they what to answer him. And he came the third time, and said unto them, Sleep henceforth, and take your ease, it is enough. The hour is come. Behold, the Son of man is betrayed into the hand of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people, with swords and staves, from the high Priests, and Scribes, and Elders. And he that betrayed him had given them a general token, saying, Whomsoever I do kiss, the same is he, take and lead him away warily. And assoon as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut off his ear. And Jesus answered, and said unto them, Ye be come out as unto a thief, with swords and staves for to take me. I was daily with you in the temple teaching, and ye took me not: But these things come to pass, that the Scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men caught him; and he left his linen garment, and fled from them naked. And they led Jesus away to the high Priest

of all, and with him came all the high Priests, and the Elders and the Scribes. And Peter followed him a great way off (even till he was come into the palace of the high Priest) and he sat with the servants, and warmed himself at the fire. And the high Priests and all the Councel sought for witness against Jesus to put him to death, and found none: for many bare false witness against him, but their witnesses agreed not together. And there arose certain, and brought false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood up among them and asked Jesus, saying, Answerest thou nothing? How is it that these bear witness against thee? But he held his peace & answered nothing. Again the high Priest asked him, and said unto him, Art thou Christ the Son of the Blessed? and Jesus said, I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemy, what think ye? And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Aread. And the servants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himself, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou sayst. And he went out into the Porch, and the Cock crew. And a damosel (when she saw him) began again to say unto them that stood by, This is one of them. And he denied it again, and anon after, they that stood by, said again unto Peter, Surely thou art one of them for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembred the word that Jesus had said unto him. Before the cock crow twice, thou shalt deny me three times: and he began to weep.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine ear, therefore can I not say nay, neither withdraw my self: But I offer my back unto the smiters, and cheeks unto the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shal I not be confounded. I have hardned my face like a flint stone: for I am sure that I shal not come to confusion. He is at hand that justifieth me: who will then go to law with me? let us stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like an old cloth, the moth shall eat them up. Therefore whoso feareth the Lord among you, let him hear the voice of his servant. Whoso walketh in darkness and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coals. Walk on in the glistering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow. Isa. 50. 5.

The Gospel.

AND anon in the dawning, the high Priests held a councel with the Elders, and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said unto him, Thou sayst it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which Mark 15. 1.

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lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? for he knew that the high Priests had delivered him of envy. But the high Priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the King of the Jews? And they cried again, Crucifie him. Pilate said unto them, What evil hath he done? And they cried the more fervently, Crucifie him. And so Pilate willing to content the people let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the commonHall, and called together the whole multitude And they clothed him with purple, & they platted a crown of thorns, and crowned him withal, and began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skuls.) And they gave him to drink wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, The King of the Jews. And they crucified with him two thieves, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, & saying: Ah, wretch, thou that destroyest the Temple, and buildest it again in three days, save thy self, and come down from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the Crosse, that we may see, and believe. And they that were crucified with him, checked him also. And when the sixth hour was come, darkness arose over all the earth, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lamasabacthani, Which is (if one interpret it) My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spung full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cried with a loud voice, and gave up the Ghost. And the vail of the Temple rent in two pieces from the top to the bottom. And when the Centurion, which stood before him saw that he so cried and gave up the Ghost, he said, Truly, this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women which came up with him to Jerusalem. And now when the Even was come, because it was the day of preparing that goeth before the Sabbath, Joseph of the City of Arimathea, a noble Counseller, which also looked for the Kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, & wrapped him in the linen cloth, & laid him in a Sepulchre that was hewen out of a rock,

and rolled a stone before the door of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

Hebr. 6.16. WHereas is a testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is a live. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandments to all the people according to the Law, he took the blood of calves, and of goats, with water & purple Wooll, and Hysop, and sprinkled both the Book and all the people, saying, This is the blood of the Testament, which God hath appointed unto you. Moreover he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high Priest entreth into the holy place every year with strange blood (for then he must have often suffered since the world began) but now in the end of the world hath he appeared once to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered, to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The Gospel.

Luke 22.1. THe Feast of sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high priests and Officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunity to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessity the Passeover must be offered. And he sent Peter and John, saying, Go, and prepare us the Passeover, that we may eat it. They say unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the City, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest Chamber, where I may eat the Passover with my Disciples? And he shall shew you a great Parlor paved, there make ready. And they went and found as he had said unto them, and they made ready the Passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, I have inwardly desired to eat this passover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, until it be fulfilled in the Kingdom of God. And he took the Cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the Vine, untill the Kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also when he had supped, he took the Cup, saying, This Cup is the New Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it is appointed: but wo unto that man by whom he is betraied. And they began to enquire among themselves, which of them it was that should do it. And there was strife among

them

them, which of them should seem to be the greatest. And he said unto them, The Kings of nations reign over them, and they that have authority over them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abidden with me in my temptations. And I appoint unto you a Kingdom as my Father hath appointed to me, that ye may eat and drink at my table in my Kingdom, and sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the Cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? and they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an Angel unto him from heaven, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heavines. And he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelve, went before them, and neared nigh unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high Priests, and strook off his right ear. Jesus answered, and said, Suffer ye thus far forth. And when he touched his ear, he healed him. Then Jesus said unto the high Priests and Rulers of the Temple, and the Elders which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the Temple, ye stretched forth no hands against me, but this is even your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high Priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set down together, Peter also sat down among them. But when one of the wenches beheld him as he sat by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him; and when they had

blind-

blind-folded him, they strook him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And assoon as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councel, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not beleeve me: and if I ask you, ye will not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God, Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witness? For we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle.

1 Cor. 11.17. THis I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, & I partly believe it. For there must be sects among you, that they which are perfect among you may be known When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the Congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eat, this is my body, which is broken for you: This do ye in the remembrance of me. After the same maner also he took the cup when supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastned, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him unto Pilate. Luke 23.2. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Jews? He answered him and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching throughout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests & scribes stood forth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high

Priest,

Prieſt, and the Rulers, and the people, and ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of thoſe things whereof ye accuſe him, no nor yet Herod. For I ſent you unto him, & lo, nothing worthy of death is done unto him: I will therefore chaſten him and let him looſe. For of neceſſity he muſt have let one looſe to them at that feaſt. And all the people cried at once, ſaying, Away with him, and deliver us Barabbas (which for a certain inſurrection made in the city, and for a murder, was caſt into priſon.) Pilate ſpake again unto them, willing to let Jeſus looſe. But they cried, ſaying, Crucifie him, crucifie him. He ſaid unto them the third time, What evil hath he done? I finde no cauſe of death in him: I will therefore chaſten him, and let him go. And they cryed with loud voices, requiring that he might be crucified. And the voices of them, and of the high Prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required: and he let looſe unto them him that for inſurrection and murder was caſt into priſon, whom they had deſired. And he delivered unto them Jeſus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the Croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women which bewailed and lamented him. But Jeſus turned back unto them, and ſaid, Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children: For behold, the days will come, in the which they ſhall ſay, Happy are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what ſhall be done in the dry? And there were two evil doers led with him to be ſlain. And after that they were come to the place which is called Calvary, there they crucified him, and the evil doers, one on the right hand, and the other on the left. Then ſaid Jeſus, Father forgive them, for they wot not what they do. And they parted his raiment, and caſt lots: and the people ſtood and beheld. And the rulers mocked him with them, ſaying, He ſaved other men, let him ſave himſelf, if he be very Chriſt the choſen of God. The ſoldiers alſo mocked him, & came and offered him vineger, and ſaid, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription was written over him with letters of Greek, and Latine, and Hebrew; This is the King of the Jews. And one of the evil doers which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwered, and rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? We are righteouſly punished, for we receive according to our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy Kingdome. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was a darkneſs over all the earth, until the ninth hour, and the ſun was darkned, and the vail of the temple did rend even through the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thine hands I commend my Spirit. And when he had thus ſaid, he gave up the Ghoſt. When the centurion ſaw what had happened, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things. And behold, there was a man named Joſeph, a counſellor, and he was a good man and a juſt: the ſame had not conſented to the counſel and deed of them, which was of Arimathea, a city of the Jews, which ſame alſo waited for the kingdom of God: he went unto Pilate and begged the body of Jeſus, and took it down, and wrapped it in a linen cloth, and laid it in a Sepulchre, that was hewen in ſtone, wherein never man before had been laid. And that day was the preparing of the Sabbath, and the

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Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointment: but rested on the Sabbath-day according to the commandment.

On good Friday.
The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed, and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministery may truly and godly serve thee, through our Lord Jesus Christ.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

Heb. 10.1. THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sins every year. For the blood of Oxen and Goats cannot take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast thou ordained me. Burnt-offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Above when he saith, Sacrifice, and offering, and burnt Sacrifices, and sin-offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the Law:) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every Priest is ready daily ministring, and offering oftentimes one manner of oblation, which can never take away sins. But this man after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the Testament that I will make unto them: After those days (saith the Lord) I will put my Laws in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore, brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for us through the vail, (that is to say) by his flesh: and seeing also that we have an high Priest, which is Ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering, (for he is faithful that promised) and let us consider one another, to the intent that we may provoke unto love, and to do good works, not forsaking the fellowship that we have among our selves as the

manner

maner of some is: but let us exhort one another: and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.1. WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a Garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place: For Jesus oft-times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high priests and Pharisees) came thither with lanterns, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. Assoon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews, took Jesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (which was know to the high Priest) and spake to the damosel that kept the door, and brought in Peter. Then said the damosel that kept the door, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the Temple, whither all the Jews have resorted, and in secret have I spoken nothing. Why askest thou me? ask them which heard me, what I said unto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I have evil spoken, bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood and warmed himself. Then said they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high Priest (his cousin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again: and immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evil doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the judgement-hall again, & called Jesus, & said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thy self, or did other tell it thee of me? Pilate answered, Am I a Jew?

thine own nation, and the high Priests have delivered thee unto me: What hast thou done? Jesus answered, My Kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou saiest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in him no cause at all. Ye have a custome, that I should deliver you one loose at Easter, will ye that I loose unto you the King of the Jews? Then cryed they all again saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate took Jesus therefore and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they put on him a purple garment, and came unto him, and said, Hail King of the Jews, and they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I find no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the more sin. And from thenceforth sought Pilate means to loose him. But the Jews cried, saying, If thou let him go, thou art not Cesars friend: for whosoever maketh himself a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sat down to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he said unto the Jews, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered, We have no King but Cesar. Then delivered he him to them to be crucified. And they took Jesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the Crosse. The writing was, Jesus of Nazareth, King of the Jews. This title read many of the Jews: for the place, where Jesus was crucified, was near to the city, and it was written in Hebrew, Greek, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Jesus, took his garments and made four parts, to every souldier a part, & also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it who shall have it, that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy son. Then said he to the disciple, Behold

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thy mother. And from that hour the disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a spunge with vineger, and wound it about with hyssop, and put it to his mouth. Assoon as Jesus then received the vineger, he said, It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remain upon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe also. For these things were done that the Scripture should be fulfilled, Ye shall not break a bone of him. And again, another Scripture saith, They shall look upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore, and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and bound it in linnen clothes with the odours, as the maner of the Jews is to bury. And in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jews, for the Sepulchre was nigh at hand.

Easter Even.

The Epistle.

IT is better (if the will of God be so) that ye suffer for well doing, then for evil doing: forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring us to God, and was killed, as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the days of Noe, while the Ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptisme also now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him. 1 Pet. 3. 23.

The Gospel.

WHen the even was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linnen cloth, and laid it in his new tomb, which he had hewen out even in the rock, and rolled a great stone to the door of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again. Command therefore, that the Sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said unto them, Ye have a watch: go your way make it as sure as you can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone. Matth. 27. 57.

At Morning prayer, in ſtead of the Pſalm, O come let us, &c. Theſe Anthems ſhall be ſung or ſaid.

CHriſt riſing again from the dead, now dieth not, Death from henceforth hath no power upon him: For in that he died, he died but once to put away ſin: but in that he liveth, he liveth unto God. And ſo likewiſe count your ſelves dead unto ſin, but living unto God in Chriſt Jeſus our Lord.

CHriſt is riſen again, the firſt fruits of them that ſleep: For ſeeing that by man came death, by man alſo cometh the reſurrection of the dead. For as by Adam all men do die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmighty God, which through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put in our minds good deſires: ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, now and ever.

The Epiſtle.

Col. 3. 1. IF ye be riſen again with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoever Chriſt (which is our life) ſhall ſhew himſelf, then ſhall ye alſo appear with him in glory. Mortifie therefore your earthly members, fornication, uncleanneſs, unnatural luſt, evil concupiſcence, and covetouſneſs, which is worſhipping of idols: For which things ſake the wrath of God uſeth to come on the children of unbelief, among whom ye walked ſometime, when ye lived in them.

The Goſpel.

John 20. 1. THe firſt day of the Sabbaths came Mary Magdalene early (when it was yet dark) unto the Sepulchre, and ſaw the ſtone taken away from the grave. Then ſhe ran, and came to Simon Peter, and to the other diſciple, whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other diſciple, and came unto the Sepulchre. They ran both together, and that other diſciple did out-run Peter, and came firſt to the Sepulchre. And when he had ſtooped down, he ſaw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and ſaw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it ſelf. Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw, and believed: for as yet they knew not the Scripture, that he ſhould riſe again from death. Then the diſciples went away again to their own home.

Munday in Eaſter week.

The Collect.

ALmighty God, which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put in our minds good deſires: ſo by thy continual help we may bring the ſame to good effect through Jeſus Chriſt our Lord, who liveth and reigneth, &c.

The Epiſtle.

Acts 10. 34. PEter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſs, is accepted with him. Ye know the preaching that God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord over all things. Which preaching was publiſhed throughout all Jury, (and began in Galilee, after the Baptiſm which John preached) how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did in the land of the Jews, and at Jeruſalem, whom they

they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie, that it is he which was ordained of God to be the judge of the quick and the dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel.

Luke 24 13. BEhold, two of his disciples went that same day to a town called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the things that had hapned. And it chanced while they communed together and reasoned, Jesus himself drew near and went with them: But their eyes were holden that they should not know him. And he said unto them, What maner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have chanced there in these days? He said unto them, What things? And they said unto him, Of Jesus of Nazareth which was a Prophet, mighty in deed and word before God and all the people: and how the high Priests and our Rulers delivered him to be condemned to death, and have crucified him: But we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonished, which came early unto the Sepulchre, and found not his body, and came, saying, That they had seen a vision of Angels, which said that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted unto them in all scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is far passed. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter Week.

The Collect.

ALmighty Father, which hast given thine onely Son to die for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For the inhabiters of Jerusalem, and their Rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a Sepulchre. But God raised him again from death the third day, and he was seen many dayes of them which went with him from Galilee to Jerusa- Acts 13.26.

Hierusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the Fathers, God hath fulfilled unto their children, even unto us, in that he raised up Jesus again, even as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleep, and was laid unto his Fathers, and saw corruption. But he whom God raised again, saw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveness of sins, and that by him all that believe are justified from all things, from which ye could not be justified by ỳ law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I do a work in your days, which ye shall not believe, though a man declare it unto you.

The Gospel.

Luke 24.36. JEsus stood in the midst of his Disciples and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is even I my self: handle me, and see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondred, he said unto them, Have ye here any meat? And they offered him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalms. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sins should be preached in his Name among all Nations, and must begin at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty God which through, &c. As at the Communion on Easter day.

The Epistle.

ALl that is born of God overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This Jesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. For there are three which bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three which bear record in earth, the Spirit, and Water, and Blood: and these are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son. And this is the record, How that God hath given unto us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life. 1 Joh. 5.4.

The Gospel.

THe same day at night, which was the first day of the sabbaths, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus and stood in the mids, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw Joh. 20. 19.

saw the Lord. Then said Jesus unto them again, Peace be unto you. As my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and said unto them, Receive ye ỳ holy Ghost. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained.

The second Sunday after Easter.
The Collect.

ALmighty God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; give us the grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor our selves to follow the blessed steps of his most holy life.

The Epistle.

1 Pet. 2. 19. THis is thank-worthy, if a man for conscience toward God endure grief, and suffer wrong undeserved. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Christ also suffered for us, leaving us an example, that ye should follow his steps, which did no sin, neither was there guile found in his mouth. Which when he was reviled, reviled not again, when he suffered, he threatned not, but committeth the vengeance to him that judgeth righteously. Which his own self bare our sins in his body on the tree, that we being delivered from sin, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are now turned unto the shepherd and Bishop of your souls.

The Gospel.

Joh. 10. 11. CHrist said, I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth, and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

The third Sunday after Easter.
The Collect.

ALmighty God, which shewest to all men, that be in errour, the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

1 Pet. 2. 11. DEarly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul, and see that ye have honest conversation among the Gentiles, that whereas they backbite you as evil doers, they may see your good works, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the King, as unto the chief head, either unto Rulers, as unto them that are sent of him for the punishment of evil doers, but for the laud of them that do well. For so is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousness, but even as the servants of God. Honor all men: love brotherly fellowship: fear God: honor the King.

The Gospel.

Joh. 16. 16. JEsus said unto his disciples, After a while ye shall not see me, and again after a while ye shall see me, for I go to the Father. Then said some of his disciples between themselves, What is this that he saith unto us, After a while ye shall not see me, and again, after a while ye shall see me, and that I go to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Jesus perceived that they would ask him, and said unto them

them, ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, After a while ye shall see me. Verily, verily I say unto you. Ye shall weep and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travelleth, hath sorrow, because her hour is come: but assoon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmighty God which dost make the minds of all faithful men to be of one will, grant unto thy people, that they may love the thing which thou commandest, & desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found, through Christ our Lord.

The Epistle.

Jam. 1. 17. EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of change. Of his own will begat he us with the word of truth, that we should be the first fruits of his creatures. Wherefore, dear brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthiness, and superfluity of maliciousnes, and receive with meekness the word that is grafted in you, which is able to save your souls.

The Gospel.

Joh. 16. 5. JEsus said unto his disciples, Now go I my way to him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient for you that I go away. For if I go not away that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sin, and of righteousness, and of judgement. Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye shall see me no more: Of judgement, because the Prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth: he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, That he shall take of mine, and shew unto you.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

The Epistle.

Jam. 1. 22. SEe that ye be doers of the word, and not hearers onely, deceiving your own selves. For if any man hear the word, and declare not the same by his works, he is like unto a man beholding his bodily face in a glass: for assoon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion, and undefiled before God the Father is this, To visit the fatherless and widows in their adversity, and to keep himself unspotted of the world.

The Gospel.

John 16. 23. VErily, verily I say unto you, Whatsoever ye ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full. These things have I spoken unto you by proverbs. The time will come, when I shall no more speak unto you by proverbs, but I shall shew you plainly from my Father. At that day shall ye ask in my name, and I say not unto you, that I will speak unto my Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now thou talkest plainly, and speakest no proverb. Now are we sure, that thou knowest all things, and needest not that any man should ask thee any question, therefore believe we that thou camest from God. Jesus answered them, Now ye do believe: behold, the hour draweth nigh, and is already come, that ye shall be scattered every man to his own, and shall leave me alone: and yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace; for in the world shall ye have tribulation. But be of good cheer, I have overcome the world.

The Ascension day.

The Collect.

GRant we beseech thee Almighty God, that like as we do believe thy only begotten Son our Lord to have ascended into the heavens: so we may also in heart and minde thither ascend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epistle.

Act. 1. 1. IN the former Treatise (dear Theophilus) we have spoken of all that Jesus began to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen, to whom also he shewed himself alive after his passion, (and that by many tokens) appearing unto them forty days, and speaking of the Kingdom of God, and gathered them together, and commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, whereof (saith he) ye have heard of me: For John truly baptized with water, but ye shall be baptized with the holy Ghost, after these few days. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after the holy Ghost is come upon you: and ye shall be witnesses unto me, not only in Jerusalem, but also in all Jury, and in Samaria, and even unto the worlds end. And when he had spoken these things, while they yet beheld, he was taken up on high, and a cloud received him up out of their sight. And while they looked stedfastly up toward heaven, as he went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come even as ye have seen him go into heaven.

The Gospel.

JEsus appeared unto the eleven, Mark 16. as they sat at meat, and cast in 14. their teeth their unbelief and hardness of heart, because they believed not them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these tokens shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth and preached every where,

the Lord working with them, and confirming the word with miracles following.

Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine only Son Jesus Christ, with great triumph unto thy kingdom in heaven: we beseech thee leave us not comfortless, but send to us thine holy Ghost to comfort us, and exalt us to the same place whither our Savior Christ is gone before, who liveth and reigneth, &c.

The Epistle.

1 Pet. 4 7. The end of all things is at hand. Be ye therefore sober and watch unto prayer: But above all things have fervent love among your selves: for love shall cover the multitude of sins. Be ye harborers one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good Ministers of the manifold graces of God. If any man speak, let him talk as the words of God; If any man minister, let him do it as of the ability which God ministreth to him, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel.

Joh. 15. 26. When the Comforter is come, whom I will send unto you from the Father (even the Spirit of truth, which proceedeth of the Father) he shall testifie of me, and ye shall bear witness also, because ye have been with me from the beginning. These things have I said unto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service. And such things will they do unto you, because they have not known the Father, neither yet me. But these things have I told you, that when the time is come, ye may remember then that I told you.

Whitsunday.

The Collect.

GOD which as upon this day hast taught the hearts of thy faithful people, by the sending to them the light of the holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

The Epistle.

Act. 2. 1. When the fifty days were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty winde, and it filled all the houle where they sat. And there appeared unto them cloven tongues, like as they had been of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. There were dwelling at Jerusalem Jews, devout men, out of every Nation of them that are under heaven. When this was noised about, the multitude came together, and were astonied, because that every man heard them speak with his own language. They wondred all, and marvelled, saying among themselves, Behold, are not all these which speak of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Jury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians, we have heard them speak in our own tongues the great works of God.

The Gospel.

Joh. 14. 15. Jesus said unto his disciples, If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because the world seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, but will come to you. Yet a little while

and

and the world seeth me no more, but ye see me: For I live, and ye shall live. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, the same is he that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will shew mine own self unto him. Judas saith unto him (not Judas Iscariot) Lord, what is done, that thou wilt shew thy self unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him. He that loveth me not, keepeth not my sayings. And the word which ye hear is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would verily rejoyce because I said I go unto the Father: for the Father is greater then I. And now I have shewed you before it come, that when it is come to pass ye might believe. Hereafter will I not talk many words unto you: for the prince of this world cometh, and hath nought in me, but that the world may know that I love the Father. And as the Father gave me commandment, even so do I.

Munday in Whitsun week.

The Collect.

GOd, which as upon this day hast taught the hearts, &c. As upon Whitsunday.

The Epistle.

Act 10. 34. THen Peter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published throughout all Jury, and began in Galilee, after the baptisme which John preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem: whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly, not unto all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he arose from death. And he commanded us to preach unto the people, and to testifie that it was he which was ordained of God to be the Judge of the quick and dead. To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake the words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which believed, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry a few days.

The Gospel.

SO God loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned. He that believeth not, is condemned already, because he hath not believed in the name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and

Joh. 3. 16.

men loved darkness more then light, because their deeds are evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth the truth, cometh to the light, that his deeds may be known, how that they be wrought in God.

Tuesday in Whitsun week.

The Collect.

GOd which as, &c. As upon Whitsunday.

The Epistle.

Act. 8. 14. WHen the apostles which were at Jerusalem, heard say that Samaria had received the word of GOD, they sent unto them Peter and John: which when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Jesu. Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

Joh. 10. 1. VErily, verily I say unto you, he that entreth not in by the door into the sheeep-fold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the Shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All, even as many as came before me, are thieves and murtherers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, which hath given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty, to worship the unity: we beseech thee, that through the stedfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a door was open in heaven, and the first voice which I heard, was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and behold a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon, like unto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like unto an Emerauld. And about the seat were four and twenty seats, and upon the seats four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings and thundring, and voices. And there were seven lamps of fire burning before the seat, which are the seven Spirits of God, and before the seat there was a sea of glass like unto crystal, and in the midst of the seat, and round about the seat, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, & the third beast had a face like a man, and the fourth beast was like a flying eagle. And ỳ four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come. And when those beasts gave glory, and honor, and thanks, to him that sat on the throne (which liveth for ever and ever) the four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for ever, and cast their crowns

crowns before the Throne, saying, Thou art worthy, O Lord our God, to receive glory, and honor, and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel.

John 3.1. THere was a man of the Pharisees named Nicodemus, a Ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou doest, except God were with him. Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter into his mothers womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Marvel not thou that I said unto thee, Ye must be born from above. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shal ye believe if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lift up the serpent in the wilderness, even so must the Son of man be lift up, that whosoever believeth in him, perish not, but have everlasting life.

The first Sunday after Trinity.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

DEarly beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this appeareth the love of God to us-ward, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins. Dearly beloved, if God so loved us, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seen, and do testifie, that the Father sent the Son to be the Savior of the world. Whosoever confesseth that Jesus is the Son of GOD, in him dwelleth God, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day of judgement: for as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath painfulness. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, and yet hate his brother, he is a liar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? And this Commandment have we of him, that he which loveth God, should love his brother also. 1 John 4.7.

The Gospel.

THere was a certain rich man, which was clothed in purple and fine white, and fared deliciously every day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from Luke 16.19.

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the rich mans board, and no man gave unto him: the dogs came also and licked his sores. And it fortuned that the begger died, and was carried by the angels into Abrahams bosom. The rich man also died, and was buried. And being in hell in torments, he lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom, and he cryed, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy pleasure, and contrariwise, Lazarus received pain: but now he is comforted, and thou art punished. Beyond all this, between us and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to us. Then he said, I pray thee therefore father, send him to my fathers house (for I have five brethren) for to warn them, lest they come also into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they hear not Moses and the Prophets, neither will they believe, though one arise from death again.

The second Sunday after Trinity.

The Collect.

LOrd, make us to have a perpetual fear, and love of thy holy Name, for thou never failest to help and govern them whom thou doest bring up in thy stedfast love. Grant this, heavenly Father, for Jesus Christs sake.

The Epistle.

1 John 3.13. MArvel not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a man-slayer. And ye know that no man-slayer hath eternal life abiding in him. Hereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we trust to Godward, and whatsoever we ask, we receive of him, because we keep his Commandments, and do those things which are pleasant in his sight. And this is his Commandment, that we believe on the name of his Son Jesus Christ, and love one another, as he gave Commandment. And he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The third Sunday after Trinity.

The Gospel.

A Certain man ordained a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a Farm, and I must needs go see it, I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his master word again thereof. Then was the goodman of the house displeased, and said to his servant, Go out quickly into the streets and quarters of the city, and bring in hither the poor and feeble, and the halt, and blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of these men which were bidden, shall taste of my Supper. Luke 14.16.

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The Collect.

LORD we beseech thee mercifully to hear us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aid we may be defended, through Jesus Christ our Lord.

The Epistle.

1 Pet. 5.5. SUbmit your selves every man one to another, knit your selves together in lowliness of mind: For God resisteth the proud, and giveth grace to the humble. Submit your selves therefore under the mighty hand of GOD, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober, and watch: for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternal glory by Christ Jesus, shall his own self (after that ye have suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory, and dominion for ever and ever. Amen.

The Gospel.

Luke 15.1. THen resorted unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheep (if he lose one of them) doth not leave ninety and nine in the wilderness, and goeth after that which is lost, until he finde it? And when he hath found it, he layeth it upon his shoulders with joy, and assoon as he cometh home, he calleth together his lovers and neighbors, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman, having ten groats (if she lose one) doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her lovers and her neighbors together, saying, Rejoyce with me, for I have found the groat which I lost. Likewise, I say unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

GOD the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase & multiply upon us thy mercy, that thou being our Ruler and guide we may so pass through things temporal, that we finally lose not the things eternal. Grant this, heavenly Father, for Jesus Christs sake our Lord.

The Epistle.

Rom. 8.18. I Suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the son of God shall appear: because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God. For we know that every creature groaneth with us also, and travailleth in pain even unto this time: not onely it, but we also which have the first fruits of the Spirit, mourn in our selves also, and wait for the adoption of the children of God, even the deliverance of our bodies.

The Gospel.

Luke 6.36. BE ye merciful as your Father also is merciful. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you, good measure, and pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withal, shall other men mete to you again. And he put forth a similitude unto them, Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his master. Every man shall be perfect, even as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beam that is in thine own

eye?

eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? First, thou hypocrite, cast out the beam out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may joyfully serve thee in all godly quietness, through Jesus Christ our Lord.

The Epistle.

1 Pet. 3. 8. BE ye all of one mind, and of one heart, love as brethren, be pitiful, be courteous, meek, not rendring evil for evil, or rebuke for rebuke: but contrariwise, bless, knowing that ye are thereunto called even that ye should be heirs of the blessing. For he that doth long after life, & loveth to see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousness sake. Be not ye afraid for any terror of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5. 1. IT came to pass, that when the people pressed upon him, to hear the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. When he had left speaking, he said unto Simon, Lanch out into the deep, and let slip your nets to make a draught. and Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: Nevertheless, at thy commandment, I will loose forth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckned to their fellows, which were in the other ship, that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell down at Jesus knees, saying, Lord, go from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of fishes which they had taken. And so was also James and John the son of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

GOd which hast prepared to them that love thee, such good things as pass mans understanding: pour into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by baptism for to die, that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shal we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead, is justified from sin. Wherefore if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sin once; and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Jesus Christ our Lord.

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Matth. 5.20. JEsus said unto his disciples, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth, shall be in danger of judgement. But I say unto you, that whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Raca, shall be in danger of a Councel. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first, and be reconciled to thy brother, and then come, and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily, I say unto thee, thou shalt not come out thence till thou hast payed the utmost farthing.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the author and giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

The Epistle.

Rom. 6.19. I Speak grossly, because of the infirmity of your flesh. As ye have given your members servants to uncleanness, and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For when you were servants of sin, ye were void of righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of GOD, and have your fruit to be sanctified, and the end everlasting life. For the reward of sin is death, but eternal life is the gift of GOD, through Jesus Christ our Lord.

The Gospel.

IN those days when there was a very great company, and had nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been now with me three days, and have nothing to eat, and if I send them away fasting to their own houses, they shall faint by the way: for divers of them came from far. And his disciples answered him, Where should a man have bread here in the wilderness to satisfie these? And he asked them, How many loaves have ye? they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and when he had given thanks, he brake and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eat, were about four thousand. And he sent them away. Mark 8.1.

The eighth Sunday after Trinity.

The Collect.

GOd whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give those things which be profitable for us, through Jesus Christ our Lord.

The Epistle.

BRethren, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: But if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by ỹ Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heirs the heirs (I mean) of God, and heirs annexed with Christ, if so be that we Rom. 8.22.

suffer with him, that we may also be glorified together with him.

The Gospel.

Matth. 7.15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. He shall enter into the kingdom of heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Epistle.

1 Cor. 10.1. BRethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized under Moses in the cloud, and in the sea, and did all eat of one spiritual meat, and did all drink of one spiritual drink: and they drank of the spiritual rock that followed them, which rock was Christ. But in many of them had God no delight: for they were overthrown in the wilderness. These are ensamples to us, that we should not lust after evil things as they lusted, and that ye should not be worshippers of images, as were some of them, according as it is written, The people sat down to eat and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for ensamples: but are witten to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way, that ye may be able to bear it.

The Gospel.

JEsus said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give accounts of thy stewardship, for thou mayest be no longer steward, The steward said within himself, What shall I do? for my master taketh away from me the stewardship, I cannot dig, and to beg I am ashamed. I wot what to do, that when I am put out of the stewardship, they may receive me into their houses. So when he had called all his masters debtors together, he said unto the first, How much owest thou unto my master? and he said, An hundred tuns of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? and he said, An hundred quarters of wheat. He said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say unto you, Make you friends of the unrighteous Mammon, that when ye shall have need, they may receive you into everlasting habitation. Luke 16.1.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants:

servants: and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

The Epistle.

1 Cor. 12.1. COncerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and went your ways unto dumb images, even as ye were led. Wherefore I declare unto you, that no man speaking by the Spirit of God defieth Jesus. Also, no man can say that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of Administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withal. For to one is given through the Spirit the utterance of wisdom, to another is given the utterance of knowledge by the same Spirit, to another faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgement to discern spirits, to another divers tongues. to another the interpretation of tongues: and these all worketh the self same Spirit, dividing to every man a several gift, even as he will.

The Gospel.

Luke 19.41. AND when he was come near to Jerusalem, he beheld the city, and wept on it, saying, If thou hadst known those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the days shall come unto thee, that thine enemies shall cast a bank about thee, and compass thee round, and keep thee in on every side, and make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

GOd which declarest thy almighty power most chiefly in shewing mercy and pity: give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle.

1 Cor. 15.1. BRethren, as appertaining to the gospel which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I do you to wit, after what manner I preached unto you, if ye keep it, except ye have believed in vain. For first of all I delivered unto you that which I received, how that Christ died for our sins, agreeing to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve: after that, he was seen of moe then five hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles, and last of all he was seen of me, as of one that was born out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the congregation of God, But by the grace of God, I am that I am: and his grace which is in me, is not in vain. But I labored more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preached, and so ye have believed.

The Gospel.

Luke 18.19. CHrist told this parable unto certain which trusted in themselves that they were perfect, and despised other. Two men went up into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himself: God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publicane. I fast twice in the week, I give tithe of all that I

possess. And the publicane standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be merciful to me a sinner. I tell you, this man departed home to his house, justified more then the other. For every man that exalteth himself, shall be brought low: and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, which art always more ready to hear, then we to pray, and art wont to give more then either we desire or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle.

2 Cor 3. 4. SUch trust have we through Christ to God-ward, not that we are sufficient of our selves to think any thing as of our selves: but if we be able unto any thing, the same cometh of GOD, which hath made us able to minister the New testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for ỳ glory of his countenance (which glory is done away:) why shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnes exceed in glory.

The Gospel.

Mark 7. 31. JEsus departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee, thorow the midst of the coasts of the ten cities. And they brought unto him one that was deaf, & had an impedimēt in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from ỳ people, he put his fingers into his ears, and did spit, and touched his tongue, and looked up to heaven, and sighed, and said unto him, Ephata, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that they should tell no man. But the more he forbad them, so much the more a great deal they published, saying, He hath done all things well, he hath made both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose onely gift it cometh, that thy faithful people do unto thee true and laudable service: grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

The Epistle.

Gal. 3. 16. TO Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but, In thy seed, as of one, which is Christ. This I say, that the Law, which began afterward beyond four hundred and thirty years, doth not disanul the Testament that was confirmed afore of God unto Christward, to make the promise of none effect. For if the inheritance come of the law, it cometh not now of promise, but God gave it to Abraham by promise. Wherefore then serveth the Law? the law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by angels in the hand of a Mediator. A Mediator is not a Mediator of one: but God is one. Is the law then against the promise of God? God forbid. For if there had been a law given which could have given life, then no doubt righteousnes should have come by the law. But the Scripture concludeth all things under sin, that the promise by the faith of Jesus Christ should be given to them that believe.

The Gospel.

Luke 10. 23. HAppy are the eyes which see the things that you see: for I tell you that many Prophets and Kings have desired to see those things which ye see, and have not seen them, and

and to hear those things which ye hear and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life. He said unto him, What is written in the law? How readest thou? And he answered and said, Love the Lord thy God with with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justifie himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain priest that same way, & when he saw him, he passed by. And likewise a Levite (when he went nigh to ỹ place) came and looked on him, and passed by. But a certain Samaritan as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and set him on his own beast, and brought him to a common Inne, and made provision for him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

The Epistle.

Gal. 5.16. I Say, Walk in the Spirit, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the Spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these: adultery, fornication, uncleanness, wantonnes, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murther, drunkenness, gluttony, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritors of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Jesus master, have mercy on us. When he saw them, he said unto them, Go, shew your selves unto the Priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks, and the same was a Samaritane. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save only this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole. Luke 17.11.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The

The Epistle.

Gal. 6.11. YE see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, y same constrain you to be circumcised, only lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the law, but desire to have you circumcised, that they might rejoyce in in your flesh. God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesu neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercy, and upon Israel, that pertaineth to God. From henceforth let no man put me to business: For I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel.

Matth. 6.24. NO man can serve two masters: For either he shall hate the one and love the other, or else lean to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not careful for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meat, and the body more of value then raiment? Behold the fowls of the aire, for they sow not, neither do they reap, nor carry into the barns, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking careful thought can adde one cubit unto his stature? And why care ye for raiment? Consider the Lillies of the field how they grow, they labor not, neither do they spin: and yet I say unto you, that even Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grass of the field (which though it stand to day, is to morrow cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? (After all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be ministred unto you. Care not then for the morrow, for to morrow day shall care for it self. Sufficient unto the day is the travel thereof.

The sixteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.

The Epistle.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called father in heaven and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulness which cometh of God. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen. Ephes. 3.13.

The Gospel.

AND it fortuned that Jesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man car- Luke 7.11.

carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh, and touched the Coffin: and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. and there came a fear on them all, and they gave the glory unto God, saying, A great prophet is risen up among us, and GOD hath visited his people. And this rumor went forth throughout all Jury, and throughout all the regions which lie round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle.

Eph. 4.1. I (which am a prisoner of the Lords) exhort you, that ye walk worthy of the vocation, wherewith ye are called, with all lowliness and meekness, with humbleness of mind, forbearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one Spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in you all.

The Gospel.

Luke 14.1. IT chanced that Jesus went into the house of one of the chief Pharisees, to eat bread on the Sabbath day, and they watched him. And behold, there was a certain man before him which had the dropsie. And Jesus answered and spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him, and healed him, and let him go, and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. He put forth also a similitude, to the guests, when he marked how they preassed to be in the highest rooms, and said unto them, When thou art bidden to a wedding of any man, sit not down in the highest room, lest a more honourable man then thou be bidden of him, and he that bad him and thee, come and say unto thee, Give this man room: and thou begin with shame to take the lowest room. But rather when thou art bidden, go and sit in the lowest room, that when he that bad thee cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only GOD, through Jesus Christ our Lord.

The Epistle.

I Cor. 1.4. I Thank my God always on your behalf for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him, in all utterance, and in all knowledge, by the which things the testimony of Jesus Christ, was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blameless in the day of the coming of our Lord Jesus Christ.

The Gospel.

Matth. 22.34. WHen the Pharisees had heard, that Jesus had put the Sadduces to silence, they came together, and one of them (which was a Doctor of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment.

And

And the second is like unto it, Thou shalt love thy neighbour as thy self. In these two commandments hang all the Law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is he? They said unto him, The Son of David. He said unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he then his son? And no man was able to answer him any thing, neither durst any man from that day forth ask him any moe questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Eph. 4.17. This I say, and testifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind, while they are blinded in their understanding, being far from a godly life, by the means of the ignorance that is in them, and because of the blindness of their hearts: which being past repentance, have given themselves over unto wantonness, to work all manner of uncleanness, even with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught in him, as the truth is in Jesu (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceivable lusts: to be renewed also in the spirit of your mind, and to put on that new man, which after God is shapen in righteousness and true holiness. Wherefore put away lying, and speak every man truth unto his neighbor, forasmuch as we are members one of another. Be angry, but sin not. Let not the Sun go down upon your wrath, neither give place unto the backbiter. Let him that stole steal no more, but let him labor with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace to the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and fierceness, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousness. Be ye curteous one to another, merciful, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

JEsus entred into a ship, and passed over, and came into his own city. Matth. 9.1. And behold, they brought to him a man sick of the palsie, lying in a bed. And when Jesus saw the faith of them, he said to the sick of the palsie, Son be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, this man blasphemeth. And when Jesus saw their thoughts he said, Wherefore think ye evil in your hearts? Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power to forgive sins in earth: then said he to the sick of the palsie, Arise, take up thy bed, and go into thy house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God which had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of thy bountiful goodness keep us from all things that may hurt us: that we being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

The Epistle.

Eph. 5.15. TAke heed therefore how ye walk circumspectly, not as unwise, but as wise men, redeeming the time, because the days are evil. Wherefore be not ye unwise, but understand what the will of the Lord is, and be not drunken with wine, where-

wherein is excess: but be ye filled with the Spirit, speaking to your selves in Psalms and Hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks always for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel.

Mat. 22.1. JEsus said, The Kingdom of heaven is like unto a man that was a King, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his Farm place, another to his merchandise, and ỳ remnant took his servants and entreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of war, and destroyed those murtherers, and burnt up their city. Then said he to his servants, The marriage indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high-ways, and as many as ye finde, bid them to the marriage. And the servants went forth into the high-ways, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the King came in to see the guests, and when he spyed there a man which had not on a wedding garment, he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was even speechless. Then said the King to the ministers, Take and binde him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The one and twentieth Sunday after Trinity. The Collect.

GRant we beseech thee merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet minde, thorow Jesus Christ our Lord.

The Epstile.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armor of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, even governors of the darkness of this world, against spiritual craftiness in heavenly things. Wherefore take unto you the whole armor of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, having on the breastplate of righteousness, and having shoes on your feet, that ye may be prepared for the gospel of peace. Above all, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray always with all maner of prayer and supplication in the Spirit, and watch thereunto with all instance, and supplication, for all Saints, and for me, that utterance may be given unto me, that I may open my mouth freely to utter the secrets of the gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speak. Eph. 6.10.

The Gospel,

THere was a certain Ruler, whose son was sick at Capernaum. As soon as the same heard that Jesus was come out of Jury into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was even at the point of death. Then said Jesus unto him, Except ye see signes and wonders, ye will not believe. The Ruler said unto him, Sir, come down or ever that my son dy. Jesus saith unto him, Go thy way, thy son liveth. The man believed the word that Jesus had spoken unto him, & he went his way. And as he was going down the servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began Joh. 4.46.

to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the same hour in the which Jesus said unto him, Thy son liveth. And he believed, and all his houshold. This is again the second miracle that Jesus did, when he was come out of Jury into Galilee.

The two & twentieth Sunday after Trinity.

The Collect.

LORD we beseech thee to keep thy houshold the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Phil. 1. 3. I Thank my God with all remembrance of you always in all my prayers for you, and pray with gladness, because ye are come into the fellowship of the gospel, from the first day until now: and am surely certified of this, that he which hath begun a good work in you, shall perform it, until the day of Jesus Christ, as it becometh me that I should judge of you all, because I have you in my heart, forasmuch as ye are all companions of grace with me, even in my bonds, and in the defending and establishing of the gospel. For God is my record, how greatly I long after you all from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more in knowledge and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, until the day of Christ, being filled with the fruit of righteousness, which cometh by Jesus Christ, unto the glory and praise of God.

The Gospel.

Mat. 18. 21. PEter said unto Jesus, Lord, how oft shall I forgive my brother, if he sin against me? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, seventy times seven times. Therefore is the Kingdom of heaven likened unto a certain man that was a King, which would take accompts of his servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents: But forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lord pity on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellows which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told unto their Lord all that had happened. Then his Lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt, when thou desiredst me: shouldest not thou also have had compassion on thy fellow, even as I had pity on thee? And his Lord was wroth, and delivered him to the Jaylors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

GOd our refuge and strength, which art the author of all goodness, be ready to hear the devout prayers of thy Church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The Epistle.

Phil. 3. 17. BRethren, be ye followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, & now tell you weeping, that they are the enemies of the cross of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conversation is in heaven, from whence

whence we look for the Savior, even the Lord Jesus Christ, which shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able also to subdue all things unto himself.

The Gospel.

Mat. 22. 5. Then the Pharisees went out, and took counsel how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawful that tribute be given unto Cesar, or not? But Jesus perceiving their wickedness, said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they took him a penny. And he said unto them, Whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar, the things which are Cesars; and unto God, those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, assoil thy people from their offences, that through thy bountiful goodness we may be delivered from the bands of all those sins, which by our frailty we have committed. Grant this, we beseech thee, &c.

The Epistle.

Col. 1. 3. WE give thanks to God the Father of our Lord Jesus Christ always for you in our prayers. For we have heard of your faith in Christ Jesu, and of the love which ye bear to all Saints for the hopes sake which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the gospel, which is come unto you, even as it is into all the world, and is fruitful, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow-servant, which is for you a faithful Minister of Christ, which also declared unto us your love which ye have in the Spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthned with all might, through his glorious power, unto all patience and long suffering, with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Gospel.

Mat. 9. 18. WHile Jesus spake unto the people, behold, there came a certain Ruler, and worshipped him, saying, My daughter is even now deceased, but come and lay thine hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his vesture. For she said within her self, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the Rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damosel, arise. And the damosel arose. And this noise was abroad in all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Jer. 23. 5. BEhold, the time cometh, saith the Lord, that I will raise up the righteous branch of David, which King shall bear rule, and he shall prosper with wisdom, and shall set up equity and righteousnes again in the earth. In his time shall Juda be saved, and Israel shall dwell without fear. And this is the Name that they shall call him, even the Lord our righteousnes. And therefore, behold, the time cometh, saith the Lord, that it shall be no more said, the Lord liveth, which brought the children of Israel out of the land of Egypt: but, The Lord liveth, which brought forth, and led the seed of the house of Israel out of the North land, and from all countries where I have scattered them, and they shall dwell in their own land again.

The Gospel.

Joh. 6. 5. WHen Jesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? this he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred penyworth of bread are not sufficient for them that every man may take a little. One of his disciples, Andrew Simon Peters brother, said unto him, There is a lad here, which hath five barley loaves and two fishes, but what are they among so many? And Jesus said, Make the people sit down. There was much grass in the place. So the men sat down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave it to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men, (when they had seen the miracles that Jesus did) said, This is of a truth the same Prophet that should come into the world.

If there be any moe Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted beeween the Epiphany and Septuagesima.

Saint Andrews day.

The Collect.

ALmighty God which didst give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord.

The Epistle.

Rom. 10. 9 IF thou acknowledge with thy mouth, that Jesus is the Lord, and believe in thy heart, that God raised him up from death, thou shalt be safe. For to believe with the heart, justifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever believeth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not believed? How shall they believe on him of whom they have not heard? How shall they hear without a preacher? And how shall they preach without they be sent? as it is written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed the gospel. For Esay saith, Lord, who hath believed our sayings? So then faith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know, or no? First, Moses

saith

saith, I will provoke you to envy by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest unto them that asked not after me. But against Israel he saith, All the day long have I stretched forth my hands unto a people that believeth not, but speaketh against me.

The Gospel.

Mat.4.18. AS Jesus walked by the sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he saith unto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the son of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection: grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

Eph. 2.19. NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Joh.20.24. THomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, & thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus when the doors were shut, and stood in the midst, and said, Peace be unto you. And after that he spake to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might believe, that Jesus Christ is the Son of God, and that in believing ye might have life through his Name.

The conversion of Saint Paul.

The Collect.

GOd which hast taught all the world through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Epistle.

Acts. 9. 1. AND Saul yet breathing out threatnings, and slaughter against the Disciples of the Lord, went unto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Hierusalem. And when he journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying

ing to him, Saul, Saul; why perſecuteſt thou me? And he ſaid, What art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. It is hard for thee to kick againſt the pricke. And he both trembling and aſtonied ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. The men which journeyed with him, ſtood amazed, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſaw no man: but they led him by the hand, and brought him to Damaſco. And he was three days without ſight and neither did eat nor drink. And there was a certain diſciple at Damaſco, named Ananias: and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and ſeek in the houſe of Judas, after one called Saul of Tharſus: For behold, he prayeth, and hath ſeen in a viſion a man named Ananias coming in unto him, and putting his hands on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Hieruſalem, and here he hath authority of the high prieſts, to binde all that call on thy Name. The Lord ſaid unto him, Go thy way, for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord that appeared unto thee in the way, as thou cameſt, hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales, and he received ſight, and aroſe and was baptized, and received meat, and was comforted. Then was Saul certain days with the Diſciples which were at Damaſco. And ſtraightway he preached Chriſt in the Synagogues, how that he was the Son of God. But all that heard him, were amazed, and ſaid, Is not this he that ſpoiled them which called on this Name in Jeruſalem, and came hither to that intent, that he might bring them bound unto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee, what ſhall we have therefore? Jeſus ſaid unto them, Verily I ſay unto you, that when the Son of man ſhall ſit on the ſeat of his Majeſty, ye that have followed me in the regeneration, ſhall ſit alſo upon twelve ſeates, and judge the twelve tribes of Iſrael. And every one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake, ſhall receive an hundred fold, and ſhall inherite everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt. Mat. 19. 27.

The Purification of the Virgin Mary.

The Collect.

ALmighty and everlaſting God, we humbly beſeech thy Majeſty, that as thy onely begotten Son was this day preſented in the Temple in ſubſtance of our fleſh: ſo grant that we may be preſented unto thee with pure and clear mindes, by Jeſus Chriſt our Lord. Amen.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of her Purification (after the law of Moſes) was come, they brought him to Jeruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Every man-child that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord) a pair of Turtle doves, or two yong Pigeons. And behold, there was a man in Jeruſalem, whoſe Luke. 3. 22.

whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer had he received of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytor Judas, didst chuse thy faithful servant Matthias to be of the number of the twelve Apostles: grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord.

The Epistle.

Acts 1.15. IN those days Peter stood up in the midst of the disciples and said, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that took Jesus. For he was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was known unto all the inhabiters of Jerusalem, insomuch that the same field is called in their mother tongue Acheldama, that is to say, The bloody field. For it is written in the book of Psalms; Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptism of John, unto that same day that he was taken up from us) must one be ordained to be a witness with us of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

IN that time Jesus answered, and said, I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will open him. Come unto me all ye that labor, and are laden, and I will ease you. Take my yoke upon you, and learn of me for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burthen is light. Mat. 11.25

Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Sons Incarnation by the message of an Angel: so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

GOd spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and bear a Son, & thou his mother shalt call his name Emmanuel. Butter & honey shall he eat that he may know to refuse the evil, and chuse the good. Esay 7.10

The Gospel.

AND in the sixth moneth the Angel Gabriel was sent from God, Luk. 1.26.

unto

unto a city of Galilee named Nazareth, to a Virgin spoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. And the Angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde, what maner of salutation that should be. And the Angel said unto her, Fear not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month, which was called barren: for with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

Saint Marks day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark, give us grace, that we be not like children carried away with every blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 4.7. UNto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he went up on high, he led captivity captive, and gave gifts unto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is even the same also that ascended up above all heavens, to fulfil all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, and Teachers, to the edifying of the Saints, to the work and administration, even to the edifying of the body of Christ; till we all come to the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering and carried about with every wind of doctrine, by the wilines of men, through craftines, where by they lay in wait for us, to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joint, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel.

Joh. 15.1. I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him; the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you. Continue ye in my love.

If

If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and James day.

The Collect.

ALmighty God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Jesus Christ our Lord.

The Epistle.

Jam. 1. 1. JAmes the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendreth patience, and let patience have her perfect work, that ye may be perfect and sound, lacking nothing. If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him ask in faith and waver not. For he that doubteth, is like a wave of the sea, which is tost of the winds and carried with violence: Neither let that man think that he shall receive any thing of the Lord. A wavering minded man is unstable in all his ways. Let the brother which is of low degree, rejoyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: For even as the flower of the grass shall he pass away. For as the Sun riseth with heat, and the grass withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his ways. Happy is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

Joh. 14. 1. AND Jesus said unto his disciples, Let not your hearts be troubled. Ye believe in God, believe also in me. In my Fathers house are many mansions. If it were not so, I would have told you. I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you, even unto my self, that where I am, there may ye be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father also: and now ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen my Father: and how sayest thou then, Shew us the Father? Believest not thou, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, is he that doth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, the same shall he do also, and greater works then these shall he do, because I go unto my Father. And whatsoever ye ask in my Name, that will I do, that the Father may be glorified by the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnaby Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honor and glory, through Jesus Christ our Lord.

The Epistle.

Act. 11. 22. TIdings of these things came unto the ears of the Congregation which was in Hierusalem. And they sent forth Barnabas, that he should go unto Antioch. Which when he came, and had seen the

grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarſus to ſeek Saul: and when he had found him, he brought him unto Antioch. And it chanced, that a whole year they had their converſation with the Congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians. In thoſe days came Prophets from the City of Hieruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the Emperor Claudius days. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccor unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders, by the hands of Barnabas and Saul.

The Goſpel.

Joh. 15. 12 THis is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, That a man beſtow his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth call I not you ſervants: for the ſervant knoweth not what his lord doth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not choſen me, but I have choſen you, and ordained you to go and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye aſk of the Father in my Name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Savior by preaching of penance: make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord.

The Epiſtle.

BE of good cheer, my people, D Eſai. 40. 1. ye Prophets, comfort my people, ſaith your God, comfort Hieruſalem at the heart, and tell her that her travel is at an end, that her offence is pardoned, that ſhe hath received of the Lords hand ſufficient correction for all her ſins. A voice cried in the wilderneſs, Prepare the way of the Lord in the wilderneſs, make ſtraight the path of our God in the deſert. Let all valleys be exalted, and every mountain and hill be laid low. What ſo is crooked, let it be made ſtraight, and let the rough be made plain fields. For the glory of the Lord ſhall appear, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voice ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſs, and that all the goodlineſs thereof is as the flower of the field. The graſs is withered, the flower falleth away. Even ſo is the people as graſs, when the breath of the Lord bloweth upon them. Nevertheleſs, whether the graſs wither, or that the flower fade away, yet the word of our God endureth for ever. Go up unto the high hill, O Sion, thou that bringeſt good tidings, lift up thy voice with power, O thou preacher Hieruſalem, lift it up without fear, and ſay unto the cities of Juda, Behold your God, behold, the Lord God ſhall come with power, and bear rule with his arm. Behold, he bringeth his treaſure with him, and his works go before him. He ſhall feed his flock like an herdman: he ſhall gather the lambs together with his arm, and carry them in his boſome, and ſhall kindly intreat thoſe that bear young.

The Goſpel.

ELizabeths time came that ſhe Luke 1. ſhould be delivered, and ſhe 57. brought forth a ſon. And her neighbors and her couſins heard ſay how the Lord had ſhewed great mercy upon her, and rejoyced with her. And it fortuned that in the eighth

day

day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signs to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noised abroad throughout all the high countrey of Jury: and they that heard them, laid them up in their hearts, saying, What maner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us. That he would deal mercifully with our fathers, and remember his holy Covenant: that he would perform the oath which he sware to our father Abraham for to give us. That we being delivered out of the hands of our enemies, might serve him without fear, all the days of our life, in suth holiness and righteousness, as are acceptable for him. And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people for the remission of sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wilderness till the day came when he should shew himself unto the Israelites.

S. Peters day.

The Collect.

ALmighty God, which by thy Son Jesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make we beseech thee all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle.

AT the same time, Herod the King stretched forth his hands to vex certain of the Congregation, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, and took Peter also. Then were the days of sweet bread. And when he had caught him, he put him in prison also, and delivered him to four quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation unto God for him. And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, & the keepers before the door kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate, that leadeth unto the City, which opened to them by the own accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himself he said, Now I know of a surety, that the Lord hath sent his Angel, and

Act. 12. 1.

hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The Gospel.

Matth. 16. 13. WHen Jesus came into the coasts of the City, which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Son of the living God. And Jesus answered, and said unto him, Happy art thou Simon the Son of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou lookest in earth, shall be looked in heaven.

S. James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle James, leaving his father and all that he had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him: So we forsaking all worldly and carnal affections, may be evermore ready to follow thy Commandments, through Jesus Christ our Lord. Amen.

The Epistle.

Act. 11. 27. IN those days came Prophets from the City of Hierusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the Emperor Claudius days. Then the disciples, every man according to his ability, purposed to send succor unto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hands to vex certain of the Congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jews, he proceeded further, and took Peter also.

The Gospel.

Matth. 20. 20. THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left in thy kingdom. But Jesus answered and said, Ye wot not what ye ask: are ye able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with? They said unto him, We are. He said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren: But Jesus called them unto him, and said, Ye know that the Princes of the nations have dominion over them, and they that are great men exercise authority upon them. It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministred unto, but to minister, and to give his life a redemption for many.

Saint Batholomew the Apostle.

The Collect.

OAlmighty and everlasting God, which hast given grace to thine Apostle Bartholomew truly to believe and to preach thy word: grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord. Amen.

The Epistle.

Acts 5. 12. BY the hands of the Apostles were many signs and wonders shewed among the people: and they were

were altogether with one accord in Solomons porch. And of other durst no man joyn himself to them: Nevertheless, the people magnified them. The number of them that believed in the Lord, both of men and women, grew more and more, insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of the Nations reign over them, and they that have authority upon them are called gracious lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chief, shall be as he that doth minister. For whether is greather, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which have bidden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my kingdom, and sit on seats judging the twelve Tribes of Israel.

S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from the receit of custom, to be an Apostle and Evangelist: grant us grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, &c.

The Epistle.

2 Cor. 4. 1. SEeing that we have such an Office, even as God hath had mercy on us, we go not out of kinde, but have cast from us the cloaks of unhonestty, and walk not in craftiness, neither handle we the word of God deceitfully, but open the truth, and report our selves to every mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine unto them. For we preach not our selves, but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commandeth the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Matt. 9. 9. AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome: and he said unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in his house, behold, many Publicans also and sinners that came, sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be strong need not the Physician, but they that be sick. Go ye rather and learn what that meaneth: I will have mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order: mercifully grant that they which alway do thee service in heaven, may by thine appointment succor and defend us in earth, through Jesus Christ our Lord. Amen.

The

The Epistle.

Rev.12. 7. THere was a great battel in heaven: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon, that old serpent, called the Devil and Satanas, was cast out, which deceiveth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voice, saying, In heaven is now made salvation and strength, and the Kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo unto the inhabiters of the earth, and of the sea, for the devil is come down unto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat.18.1. AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Jesus called a childe unto him and set him in the midst of them, and said, Verily I say unto you, except ye turn, and become as children, ye shall not enter into the kingdom of heaven. Whosoever therefore humbleth himself as this childe, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a childe in my Name, receiveth me. But whoso doth offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences. Necessary it is that offences come: but woe unto the man by whom the offence cometh. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldst (having two hands, or two feet) be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul: it may please thee by the wholesom medicines of his doctrine, to heal all the diseases of our souls, through thy Son Jesus Christ our Lord. Amen.

The Epistle.

WAtch thou in all things, suffer afflictions, do the work thoroughly of an Evangelist, fulfil thine office unto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the Faith, from henceforth there is laid up for me a Crown of righteousness, which the Lord that is a righteous Judge, will give to me at that day, not to me onely, but to all them that love his coming. Do thy diligence that thou mayest come shortly unto me. For Demas hath forsaken me, and loveth this present world, and is departed unto Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Mark, and bring him with thee: for he is profitable unto me for the ministration. And Tychicus have I sent unto Ephesus. The cloak that I left at Troada with Carpus, when thou comest, bring with thee, and the books, but especially the parchment. Alexander the Coppersmith did me much evil, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words. 2 Tim.4. 5.

The Gospel.

Luke 10. 1. THe Lord appointed other seventy (and two) also, and sent them two and two before him into every city and place, whither he himself would come. Therefore he said unto them, The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest to send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it, if not, it shall return to you again. And in the same house tarry still, eating and drinking such as they give: For the labourer is worthy of his reward.

Simon and Jude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: grant us so to be joyned together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable to thee, through Jesus Christ our Lord. Amen.

The Epistle.

Jude 1. JUde the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Jesus Christ: mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you that ye should continually labor in the Faith, which was once given unto the Saints. For there are certain ungodly men craftily crept in, of which it was written aforetime unto such judgement: they turn the grace of our God into wantonness, and deny God (which is the onely Lord) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, destroyed them which after believed not. The Angels also which kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the Judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like maner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the pain of eternal fire. Likewise these being deceived by dreams, defile the flesh, despise rulers, and speak evil of them that are in authority.

The Gospel.

THis command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sin: but now have they nothing to cloke their sin withal. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should have had no sin: but now have they both seen and hated, not only me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me. And ye shall bear witnes also, because ye have been with me from the beginning.

Joh. 15. 17.

All

The Collect

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

Apoc.7. 2. BEhold, I John saw another Angel ascend from the rising of the Sun, which had the seal of the living God, and he cried with a loud voice to the four Angels (to whom power was given to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.

Of the tribe of Reuben, were sealed xii. M.

Of the tribe of Gad, were sealed xii. M.

Of the tribe of Aser, were sealed xii. M.

Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.

Of the tribe of Simeon, were sealed xii. M.

Of the tribe of Levi, were sealed xii, M.

Of the tribe of Issachar, were sealed xii. M.

Of the tribe of Zabulon, were sealed xii. M.

Of the tribe of Joseph, were sealed xii. M.

Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lamb, clothed with long white garments, and Palms in their hands, and cryed with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the Angels stood in the compass of the seat, and of the Elders, and the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honor, and power, and might, be unto our God for evermore. Amen.

The Gospel.

JEsus seeing the people went up Mat. 5. 1.
into a mountain, and when hee was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receiv the inheritance of the earth. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsly say all maner of evil saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before you.

The order for the adminiſtration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate over night, or elſe in the morning before the beginning of Morning prayer, or immediately after. And if any of thoſe be an open and notorious evil liver, ſo that the Congregation by him is offended, or have done any wrong to his neighbors by word or deed, the Curate having knowledge thereof, ſhall call him, and advertiſe him in any wiſe not to preſume to come to the Lords Table until he have openly declared himſelf to have truly repented and amended his former wicked life, that the Congregation may thereby be ſatisfied, which afore were offended; and that he have recompenſed the parties whom he hath done wrong unto, or at the leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign, not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance, be content to forgive from the bottom of his heart, all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended, and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table at the Communion time having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning prayer and Evening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

OUr Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandments, and the people kneeling ſhall after every Commandment ask God mercy for their tranſgreſſion of the ſame, after this ſort.

Min. GOd ſpake theſe words, and ſaid I am the Lord thy God: Thou ſhalt have none other Gods but me.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow down to them nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands, in them that love me, and keep my Commandments.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labor and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no maner of work, thou, & thy ſon, and thy daughter, thy man ſervant, and thy maid ſervant, thy cattel, and the ſtranger that is with-

in thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minister. Thou shalt do no murther.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou shalt not commit adultery.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Min. Thou shalt not steal.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minist. Thou shalt not bear false witness against thy neighbor.

Peo. Lord have mercy upon us, and encline our hearts to keep this Law.

Minist. Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Peo. Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

¶ Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governor, that he knowing whose minister he is, may above all things seek thy honor and glory, and that we his subjects duly considering whose authority he hath, may faithfully serve, honor, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

ALmighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turn them, as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles thy servant, our King and Governor, that in all his thoughts, words and works, he may ever seek thy honor and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. Amen.

¶ Immediately after the Collects the Priest shall read the Epistle, beginning thus, The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel beginning thus, The Gospel witten in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

IBelieve in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he arose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the holy Ghost, the Lord and giver of life

life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholique and Apostolique Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authority.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people, whether there be any Holy days, or fasting days the week following, and earnestly exhort them to remember the poor, saying one or moe of these sentences following, as he thinketh most convenient by his discretion.

Matth.5. LEt your light so shine before men that they may see your good works, and glorifie your Father which is in heaven.

Matth.6. Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break thorow and steal: but lay up for your selves treasures in heaven where neither rust nor moth doth corrupt, and where thieves do not break thorow and steal.

Matth.7. Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets.

Matth.7. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

Luke 19. Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold.

1 Cor.9. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor.9. If we have sowen unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor.9. Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel.

2 Cor.9. He that soweth little, shall reap little: and he that soweth plentiously, shall reap plentiously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a chearful giver.

Gal.6. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Gal.6. While we have time, let us do good unto all men, and specially unto them which are of the household of faith.

1 Tim.6. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim.6. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb.6. God is not unrighteous, that he will forget your works and labor that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the saints and yet do minister.

Heb.13. To do good and to distribute forget not, for with such sacrifices God is pleased.

1 John.3. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compasion from him, how dwelleth ỳ love of God in him?

Tob.4. Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob.4. Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

Prov.19. He that hath pity upon the poor, lendeth unto the Lord: and look

what he layeth out, it shall be payed him again.

Psal. 41. Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor mans box, and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

If there be no alms given to the poor, then shall the words (of accepting our alms) be left out unsaid.

ALmighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (to accept our alms, and) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and governors, and specially thy servant Charles our King, that under him we may be godly and quietly governed: And grant unto his whole Councel, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Gods true Religion and vertue. Give grace (O heavenly Father) to all Bishops, Pastors and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word truly serving thee in holiness and righteousness al the days of our life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succor all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity: Grant this, O Father, for Jesus Christs sake, our onely Mediator and Advocate. Amen.

¶ Then shall follow this Exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloved brethren) to feed at the Lords Supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and biden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called, (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be ye not ashamed to say, ye will not come? When you should return to God, will you excuse your self and say that you be not ready? Consider earnestly with your selves how little such fained excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you,

as

as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Crosse for your health: even so it is your duty to receive the Communion together in the remembrance of his death, as he himself commanded. Now if ye will in no wise thus do, consider with your selves, how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not add any more: Which thing ye shall do, if ye stand by as gazers and loosters on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truly it is a great unthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto you all, Take ye, and eat, Take, and drink ye all of this. Do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? wherefore, rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall this be said, also at the discretion of the Curate.

DEarly beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his blessed Body and Blood: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthyly; my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be received as worthy partakers of such an heavenly Table. The way and means thereto is: First, to examine your lives and conversation by the rule of Gods Commandments, and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there bewail your own sinful lives, and confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not onely against God, but also against your neighbors: then you shall reconcile your selves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid, cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Minister of Gods word, and open his grief, that he may receive such ghostly counsel,

counsel, advice, and comfort, as his conscience may be relieved, and that by the Ministry of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Then shall the Priest say this Exhortation.

DEarly beloved in the Lord, ye that minde to the holy Communion of the body and blood of our Savior Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us:) So is the danger, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Savior: we eat and drink our own damnation, not considering the Lords body: we kindle Gods wrath against us, we provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the devil enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore your selves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Savior. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world, by the death and passion of our Savior Christ, both God and man, who did humble himself even to the death upon the Crosse for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and onely Savior Jesus Christ thus dying for us, and the innumerable benefits which by his precious bloodshedding he hath obtained to us: he hath instituted and ordained holy mysteries as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore with the Father and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion.

YOu that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: Draw neer, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ Then shall this confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jesus Christ maker of all things, Judge of all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us,

have

have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop (being present) stand up, and turning himself to the people, say thus,

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life through Jesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.

Come unto me all ye that travel, and be heavy laden, and I will refresh you.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed; or else immediatly shall follow, Therefore with Angels, &c.

Proper Prefaces.

¶ Upon Christmas day, and seven days after.

BEcause thou didst give Jesus Christ thine onely Son to be born as this day for us, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter day, and seven days after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon the Ascension day, and seven days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, and Archangels, &c.

¶ Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty winde, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly

stantly to preach the Gospel unto all Nations, whereby we are brought out of darkness and error, into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity onely.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks to thee, O Lord Almighty and everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all them that shall receive the Communion this prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ Then the Priest standing up, shall say as followeth.

ALmighty God, our heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again: Hear us, O merciful Father, we beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, Take, eat, this is my body, which is given for you, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you, and for many for the remission of sins: do this as oft as ye shall drink it, in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to other Ministers (if any be there present) that they may help the chief Minister, and after to the people in their hands, kneeling. And when he delivereth the bread, he shall say,

THe body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup, shall say,

THe blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ Then

¶ Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him every petition. After ſhall be ſaid as followeth,

O Lord and heavenly Father, we thy humble ſervants intirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins, to offer unto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and everliving God, we moſt heartily thank thee, for that thou doeſt vouchſafe to feed us which have duly received thoſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Savior Jeſus Chriſt, and doeſt aſſure us thereby of thy favor and goodneſs toward us, and that we be very members incorporate in thy myſtical body, which is the bleſſed company of all faithful people, and be alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son: we now moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works, as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honor and glory, world without end. Amen.

¶ Then ſhall be ſaid or ſung,

Glory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God heavenly King, God the Father Almighty, O Lord the only begotten Son Jeſu Chriſt. O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt, or Biſhop, if he be preſent, ſhall let them depart with this bleſsing.

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening prayer, Communion or Letany, by the diſcretion of the Miniſter.

Aſſiſt us mercifully, O Lord, in theſe our ſupplications & prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. Amen.

O Almighty Lord and everlaſting God, vouchſafe we beſeech thee to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy

Commandments, that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo graffed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy moſt gracious favor, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wiſdom, which knoweſt our neceſſities before we aſk, and our ignorance in asking: we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to hear the petitions of them that aſk in thy Sons Name, we beſeech thee mercifully to encline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Upon the holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer **for the whole eſtate of Chriſts Church militant here in earth**, and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerve. And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion. And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion, yet there ſhall be no Communion, except four or three at the leaſt communicate with the Prieſt.

And in Cathedral and Collegiate Churches, where be many Prieſts and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath, or might have in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten at the table with other meats, but the beſt and pureſt wheat-bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate ſhall have it to his own uſe. The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens at the charges of the Pariſh; and the Pariſh ſhall be diſcharged of ſuch ſums of money, or other duties, which hitherto they have paid for the ſame by order of their houſes every Sunday.

And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one, and ſhall alſo receive the Sacraments, and other Rites, according to the order in this book appointed. And yearly at Eaſter every Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputy, or deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.

¶ *The miniſtration of Baptiſm to be uſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſm in the old time was not commonly miniſtred, but at two times in the year: at Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation: which cuſtome now being grown out of uſe, (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame as near as con-

conveniently may be. Wherefore the people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holy-days, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the Engliſh tongue. Nevertheleſs, if neceſſity ſo require, children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or Holy-day, the Parents ſhall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the the children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning prayer, or elſe immediately after the laſt Leſſon at Evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall ask whether the children be baptized or no. If they anſwer, No: then ſhall the Prieſt ſay thus,

DEarly beloved, forasmuch as all men be conceived and born in ſin, and that our Savior Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghoſt: I beſeech you to call upon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ Then ſhall the Prieſt ſay;

Let us pray.

ALmighty and everlaſting God, which of thy great mercy didſt ſave Noe and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red Sea, figuring thereby thy holy Baptiſm: and by the Baptiſm of thy welbeloved Son Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters, to the myſtical waſhing away of ſin: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church, and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccor, the life of them that believe, and the reſurrection of the dead: we call upon thee for theſe Infants, that they coming to thy holy Baptiſm, may receive remiſſion of their ſins by ſpiritual regeneration. Receive them, O Lord, as thou haſt promiſed by thy welbeloved Son, ſaying, Aſk, and you ſhall have; ſeek, and you ſhall finde; knock, and it ſhall be opened unto you. So give now unto us that aſk, let us that ſeek, finde, open the gate unto us that knock, that theſe Infants may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay,

Hear the words of the Goſpel written by Saint Mark in the tenth Chapter.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay unto you, Whoſoever doth not receive the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them. Mark 10. 13.

¶ After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.

FRiends, you hear in this Goſpel the wordes of our Savior Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorteth all men to follow their innocency. You perceive how by his outward geſture and deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favorably receive theſe preſent infants, that he will embrace them with the arms of his mercy, that he will give unto them the bleſſing of eternal life, and make them partakers of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father toward theſe Infants, declared by his Son Jeſus Chriſt, and nothing doubting but that he favorably alloweth this charitable work of ours, in bringing theſe children to his holy Baptiſm: let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to theſe Infants, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak unto the Godfathers and Godmothers on this wiſe,

VVElbeloved friends, ye have brought theſe children here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive them, to lay his hands upon them, to bleſs them, to releaſe them of their ſins, to give them the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep & perform. Wherefore after this promiſe made by Chriſt, theſe Infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I forſake them all.

Miniſt. Doeſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world, to judge the quick and the dead? And doeſt thou believe in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſt. Wilt thou be baptized in this faith?

Anſw. That is my deſire.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnal affections may dy in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph

triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministery, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

ALmighty and everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his Disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands, and ask the name: and naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And if the childe be weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall make a cross upon the childes forehead, saying,

WE receive this childe into the Congregation of Christs flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful soldier and servant unto his lives end. Amen.

Then shall the Priest say,

SEeing now, dearly beloved brethren, that these children be regenerate and grafted into the body of Christs Congregation; let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

Then shall be said,

Our Father which art in heaven, &c.

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve him: you must remember that it is your parts and duties, to see that these Infants be taught, so soon as they shall be able to learn, what a solemn vow, promise and profession they have made by you. And that they may know these things the better, ye shall call upon them to hear Sermons, and chiefly you shall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his souls health, and that these

children may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring always that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Savior Chriſt, and to be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and dayly proceeding in all vertue and godlineſs of living.

¶ The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further inſtructed in the Catechiſm ſet forth for that purpoſe, accordingly as is there expreſſed.

Of them that are to be baptized in private houſes, in time of neceſsity, by the Miniſter of the Pariſh, or any other lawful Miniſter that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they defer not the Baptiſm of Infants any longer then the Sunday or other Holy-day next after the childe be born, unleſs upon a great and reaſonable cauſe declared to the Curate, and by him approved. And alſo they ſhall warn them, that without great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. And when great need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion. Firſt, let the lawful Miniſter and them that be preſent, call upon God for his grace, and ſay the Lords Prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawful Miniſter ſhall dip it in water, or pour water upon it, ſaying theſe words,

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſs, if childe which is after this ſort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true form of Baptiſm by him privately before uſed: Or if the childe were baptized by any other lawful Miniſter, that then the Miniſter of the Pariſh, where the childe was born or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized, or no. In which caſe, if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things eſſential to this Sacrament, may happen to be omitted, through fear or haſte in ſuch times of extremity: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he Chriſten the childe again, but ſhall receive him as one of the flock of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this childe, which being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life. For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him as the holy Goſpel doth witneſs to our comfort on his wiſe.

At

AT a certain time they brought children unto Christ, that he should touch them, and his disciples rebuked those that brought them: But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the Kingdom of God. Verily I say unto you, Whosoever doth not receive the Kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation upon the words of the Gospel.

FRiends, you hear in this Gospel the words of our Savior Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will towards them: For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favorably received this present Infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting Kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our Faith let us recite the Articles contained in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers, shall say,

Our Father which art in heaven, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this childe forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnal desires of the flesh, and not to follow and be led by them?

Answer. I forsake them all.

Minister. Dost thou in the name of this childe profess this Faith, to believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead And do you in his Name believe in the holy Ghost, the holy Catholique Church, the communion of Saints, the remission of sins, resurrection, and everlasting life after death?

Answer. All this I stedfastly believe.

¶ Let us pray.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy Grace, and faith in thee: Encrease this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this Infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit, everlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the devil and all his works, to believe in God, and to serve him: you must remember that it is your part and duty, to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you.

And

And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly you ſhall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and believe to his ſouls health; and that this childe may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example of our Savior Chriſt, and be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

And ſo forth as in Publique Baptiſm.

¶ But if they which bring the Infants to the Church, do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the childe was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, which are Eſſential parts of Baptiſm: then let the Prieſt baptize it in form above written, concerning Publique Baptiſm, ſaving that at the dipping of the childe in the Font, he ſhall uſe this form of words,

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith, according to the Catechiſm following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, (according to Saint Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords Prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion oppoſe them in. And this order is moſt convenient to be obſerved for divers conſiderations.

Firſt, becauſe that when Children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may then themſelves with their own mouth and with their own conſent, openly before the Church, ratifie and confirm the ſame: and alſo promiſe that by the grace of God they will evermore endeavor themſelves faithfully to obſerve and keep ſuch things as they by their own mouth and confeſſion have aſſented unto. Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the devil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God. And that no man ſhall think that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A Catechism, that is to say, An instruction to be learned of every childe, before he be brought to be confirmed by the Bishop.

Q. WHat is your Name?

Ans. N. or M.

Quest. Who gave you this name?

Ans. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the childe of God, and an inheritor of the Kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my name. First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy Will, and Commandments, and walk in the same all the days of my life.

Quest. Doest thou not think that thou art bound to believe, and to do as they have promised for thee?

Ans. Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Savior. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Quest. Rehearse the Articles of thy belief.

Ans. I believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Quest. What doest thou chiefly learn in these Articles of thy belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

Ans. Ten.

Quest. Which be they?

Ans. THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other Gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them nor worship them. For I the Lord thy God am a jealous God, and visite the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iv. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no maner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattel, and the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

v. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbor.

x. Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his servant, nor his maid, nor his oxe, nor his ass, nor any thing that is his.

Question. What doest thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbor.

Question. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy Name and his word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbor?

Answer. My duty towards my neighbor, is to love him as my self, and to do to all men as I would they should do unto me. To love, honor, and succor my father and mother. To honor and obey the King and his Ministers. To submit my self to all my Governors, Teachers, spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to learn and labor truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question. My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. HOw many Sacraments hath Christ ordained in his Church?

Answer. Two onely, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign, of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts be there in a Sacrament?

Answer. Two: the outward visible sign, & the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer.

Anſwer. Water: wherein the perſon baptized is dipped, or ſprinkled with it, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Queſtion. What is the inward and ſpiritual grace?

Anſwer. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion. What is required of perſons to be baptized?

Anſwer. Repentance, whereby they forſake ſin: and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſtion. Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them?

Anſw. Yes: they do perform them by their ſureties, who promiſe and vow them both in their names, which when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Queſt. What is the outward part, or ſign of the Lords Supper?

Anſwer. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſwer. The Body and Blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſwer. The ſtrengthning and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſt. What is required of them which come to the Lords Supper?

Anſw. To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion oppoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every childe may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe

¶ *Confirmation, or laying on of hands.*

Miniſt. OUr help is in the Name of the Lord.

Anſw. Which hath made heaven and earth.

Miniſt. Bleſſed be the Name of the Lord.

Anſw. Henceforth world without end.

Miniſt. Lord hear our prayers.

Anſw. And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs, and fulfil them, O Lord, with the ſpirit of thy holy fear. Amen.

¶ Then the Biſhop ſhall lay his hand upon every childe ſeverally, ſaying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting Kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everliving God, which makeſt us both to will, and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications un-

to thee for these children, upon whom, after the example of the holy Apostles, we have laid our hands, to certifie them by this sign, of thy favor & gracious goodness toward them: let thy Fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall bless the children, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and Holy-days, half an hour before Evensong, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants and apprentises (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their Confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords Prayer, and the ten Commandments, and also how many of them can answer to the other questions contained in this Catechism.

¶ And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.

The form of solemnization of Matrimony.

¶ First, the Banes must be asked three several Sundays or Holy-days, in the time of Service, the people being present, after the accustomed manner.

¶ And if the persons that should be married, dwell in divers Parishes, the Banes must be asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

¶ At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbors, and there the Priest shall say thus,

Dearly beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation, to joyn together this man and this woman in holy Matrimony, which is an honorable estate, instituted of God in Paradise, in the time of mans innocency, signifying unto us the mystical Union that is betwixt Christ and his Church: which holy estate Christ adorned and beautifyed with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutual society, help, and comfort that the one ought to have of the other both in prosperity and adversity. Into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

And

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you (as you will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confess it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation: then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alledged, then shall the Curate say unto the man,

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health? and forsaking all other, keep thee only unto her, so long as you both shall live?

The man shall answer,

I will.

Then shall the Priest say unto the woman,

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him and serve him, love, honor, and keep him in sickness and in health? and forsaking all other keep thee onely unto him, so long as you both shall live?

The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying,

I N. take thee M. to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Minister shall say,

¶ Let us pray.

O Eternal God, creator and preserver of all mankinde, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then

¶ Then shall the Minister speak unto the people,

Forasmuch as N. and M. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this blessing.

GOd the Father, God the Son, God the holy Ghost, bless, preserve and keep you, the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

For thou shalt eat the labor of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful Vine: upon the walls of thine house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Or this Psalm:

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, even our own God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ The Psalm ended, and the man and the woman kneeling a fore the Lords Table, the Priest standing at the Table and turning his face toward them, shall say,

Lord have mercy upon us.

Ans. Christ have mercy upon us.

Minist. Lord have mercy upon us.

OUr Father which art in heaven, hallowed be thy Name, &c.

And lead us not into temptation.

A. But deliver us from evil. Amen.

Minist. O Lord save thy servant and thy handmaid.

Ans. Which put their trust in thee.

Minist. O Lord send them help from thy holy place.

Answ. And evermore defend them.

Minist. Be unto them a tower of strength.

Ans. From the face of their enemy.

Minist. O Lord hear our prayer.

A. And let our cry come unto thee.

Min. O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childe-birth.

OMerciful Lord and heavenly Father, by whose gracious gift man-

mankinde is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love, and honesty, that they may see their childrens children unto the third and fourth generation, unto thy praise and honor, through Jesus Christ our Lord. Amen.

O God which by thy mighty power hast made allthings of nought, which also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, didst teach that it should never be lawfulto put asunder those whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: look mercifully upon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietness, sobriety, and peace, be a follower of holy and godly Matrons. O Lord bless them both, and grant them to inherite thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

ALmighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily, so oft as there is any marriage, the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

ALl ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth give this commandment to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ and of the Congregation. Nevertheless, let every one of you so love his own wife, even as himself. Eph. 5. 26, &c.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men, love your wives, and be not bitter unto them.

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye women submit your selves unto your own husbands, as unto

unto the Lord: for the husband is the wives head, even as Christ is the head of the Church, and he is also the Savior of the whole body.

Therefore as the Church or Congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Ye wives submit yourselves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparel let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man, which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy women which trusted in God, apparel themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any fear.

¶ The new married persons the same day of their marriage, must receive the holy Communion.

The order for the visitation of the sick.

¶ The Priest entring into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.

A. But deliver us from evil. Amen.

Minist. O Lord save thy servant.

A. Which putteth his trust in thee.

Minist. Send him help from thy holy place.

Answ. And evermore mightily defend him.

Minist. Let the enemy have no advantage of him.

Ans. Nor the wicked approach to hurt him.

Minist. Be unto him, O Lord, a strong tower.

Ans. From the face of his enemie.

Minist. O Lord hear our prayers.

A. And let our cry come unto thee.

Min. O Lord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most merciful God and Savior, extend thine accustomed goodnes to this thy servant, which is grieved with sickness: visit him, O Lord, as thou didst visit Peters wives mother, and the Captains servant. So visit and restore to this sick person his former health, (if it be thy will) or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent

sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christ his sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth: yea, as S. Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himself unto you as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnal fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any maner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory, before he was crucified: so truly our way to eternal joy is, to suffer here with Christ, and our door to enter into eternal life is, gladly to dye with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement: therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOest thou believe in God the Father Almighty, &c. as it is in Baptism.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if he have offended other, to ask them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to move the sick person, and that most earnestly, to liberality toward the poor. Here shall the sick person make a special confession, if he feel his conscience troubled with any

weighty matter. After which confession the Priest shall absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, which according to the multitude of thy mercies doest so put away the sins of those which truly repent, that thou remembrest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, asswage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sins, but take him unto thy favor, through the merits of thy most dearly beloved Son Jesus Christ. Amen.

¶ Then shall the Minister say this Psalm.

In te Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying, God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonor, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honor: and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee I will sing upon the harp, O thou holy One of Israel.

My

My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame that ſeek to do me evil.

Glory be to the Father, &c. As it was in the, &c.

Adding this,

O Savior of the world, ſave us, which by thy Croſs and precious bloud haſt redeemed us; help us, we beſeech thee, O God.

Then ſhall the Miniſter ſay,

The Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee knowand feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ *The Communion of the ſick.*

FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receiving (in the Church) of the holy Communion of the Body and Blood of our Savior Chriſt: which if they do, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to Communicate with him: and having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty everliving God, maker of mankinde, which doſt correct thoſe whom thou doſt love, and chaſtiſeſt every one whom thou doſt receive: we beſeech thee to have mercy upon this thy ſervant, viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health, if it be thy gracious will, and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: Yea, and he ſcourgeth every ſon whom he receiveth. Heb. 12. 5.

The Goſpel.

VErily, verily I ſay unto you, He that heareth my word, and beleeveth on him that ſent me: hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life. Joh. 5. 25.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick. But if a man either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts Body and Blood: then the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Savior Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the form of the viſitation at the Pſalm, **In thee O Lord have I put my truſt**, and go ſtraight to the Communion.

In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes or diſeaſes, when none of the Pariſh or neighbors can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.

¶ *The Order for the burial of the dead.*

The Prieſt meeting the Corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerks ſhall ſing, and ſo go either into the Church, or towards the grave.

Iohn 11. 25,26. I Am the reſurrection and the life ſaith the Lord. He that beleeveth in me, yea, though he were dead, yet ſhall he live. And whoſoever liveth and beleeveth in me, ſhall not die for ever.

Iob 19.25, 26,27. I Know that my Redeemer liveth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be covered again with my ſkin, and ſhall ſee God in my fleſh: yea, and I my ſelf ſhall behold him, not with other, but with theſe ſame eyes.

1 Tim.9.7. Iob 1. 21. WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaſeth the Lord, ſo cometh things to paſs: Bleſſed be the Name of the Lord.

¶ When they come to the grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

Iob 14.1,2 MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower, he fleeth as it were a ſhadow, and never continueth in one ſtay. In the midſt of life we be in death: of whom may we ſeek for ſuccor but of thee, O Lord, which for our ſins art juſtly diſpleaſed? yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Savior, deliver us not into the bitter pains of eternal death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not up thy merciful eyes to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Savior, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ Then ſhall be ſaid, or ſung,

Rev.14.13 I Heard a voyce from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit, that they reſt from their labors.

¶ Then ſhall follow this Leſſon taken out of the 15 Chapter to the Corinthians, the firſt Epiſtle.

1 Cor.15. 20. CHriſt is riſen from the dead, and become the firſt fruits of them that ſleep. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, even ſo by Chriſt ſhall all be made alive, but every man in his own order. The firſt is Chriſt, then they that are Chriſts at his coming: then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he muſt reign till he have put all his enemies under his feet. The laſt enemy that ſhall be deſtroyed, is death. For he hath put all things under his feet. But when he ſaith, All things are put under him,

him, it is manifest, that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? Yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat, or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one maner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner glory of the Sun, and another glory of the Moon, and another glory of the stars. For one star differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sowen in dishonor, it riseth again in honor. It is sowen in weakness, it riseth again in power. It is sowen a natural body, it riseth again a spiritual body. There is a natural body, and there is a spiritual body: as it is also written, The first man Adam was made a living soul, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and bloud cannot inherite the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery, We shall not all sleep: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my dear brethren, be ye stedfast and unmoveable, always rich in the work of the Lord, forasmuch as ye know, how that your labor is not in vain in the Lord.

¶ The Lesson ended, the Priest shall say,

Lord have mercy upon us.

Ans. Christ have mercy upon us.

Pri. Lord have mercy upon us.

Our Father which art in, &c.

And lead us not into temptation.

Ans. But deliver us from evil.

Amen.

Priest. ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be delivered from the burthen of the flesh, be in joy and felicity: we give thee hearty thanks, for that it hath pleased thee to deliver this (N.) our brother out of the miseries of this sinful world, beseeching thee, that it may please thee of thy gracious goodness,

goodneſs, ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, that we with this our brother, and all other departed in the true Faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory. Amen.

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth, ſhall live though he die, and whoſoever liveth and believeth in him, ſhall not die eternally, who alſo taught us (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleep in him: We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. Amen.

The Thankſgiving of women after Childe birth, commonly called, the Churching of Women.

The woman ſhall come into the Church, and there ſhall kneel down in ſome convenient place nigh unto the place where the Table ſtandeth, and the Prieſt ſtanding by her ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of childbirth: ye ſhall therefore give hearty thanks unto God, and pray.

Then ſhall the Prieſt ſay this Pſalm.

Pſal. 121. I Have lifted up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: which hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee, will not ſleep.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day: nor the Moon by night.

The Lord ſhall preſerve thee from all evill: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Glory be to the Father, &c.
As it was in the, &c.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Our Father which art in, &c.
And lead us not into temptation.
An. But deliver us from evil. Amen.

Pr. O Lord ſave this woman thy ſervant.
An. Which putteth her truſt in
Pr. Be thou to her a ſtrong tower.
An. From the face of her enemy.
Pr. Lord heare our prayer.
A. And let our cry come unto thee.

Let us pray.

O Almighty God, which haſt deliver'd this woman thy ſervant from the great pain and peril of childebirth: grant, we beſeech thee, moſt merciful Father, that ſhe thorow thy help may both faithfully live and walk in her vocation, according to thy will, in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

The woman that cometh to give her thanks muſt offer her accuſtomed offerings: & if there be a Communion, it is convenient that ſhe receive the holy Communion.

A Com.

A Commination againſt ſinners, with certain Prayers to be uſed divers times in the year.

¶ After Morning Prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed maner: which ended, the Prieſt ſhall go into the Pulpit, and ſay thus.

BRethren, in the Primitive Church there was a godly diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord, and that others admoniſhed by their example might be the more afraid to offend.

In the ſtead whereof, until the ſaid diſcipline may be reſtored again (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhould be read the General ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture: and that ye ſhould anſwer to every ſentence, Amen: to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous days, fleeing from ſuch vices, for the which ye affirm with your own mouths the curſe of God to be due.

Curſed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftſman, & puttеth it in a ſecret place to worſhip it.

And the people ſhall anſwer, and ſay, Amen.

Min. Curſed is he that curſeth his father and mother.

Anſwer. Amen.

M. Curſed is he the removeth away the mark of his neighbors land.

Anſw. Amen.

Min. Curſed is he that maketh the blinde to go out of his way.

Anſw. Amen.

Miniſt. Curſed is he that letteth in judgement the right of the ſtranger, of them that be fatherleſs, and of widows.

Anſ. Amen.

Min. Curſed is he that ſmiteth his neighbor ſecretly.

Anſw. Amen.

Min. Curſed is he that lieth with his neighbors wife.

Anſ. Amen.

Mi. Curſed is he that taketh reward to ſlay the ſoul of innocent blood.

Anſw. Amen.

M. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſw. Amen.

Miniſt. Curſed are the unmerciful, the fornicators, and adulterers, and the covetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſ. Amen.

M. NOw ſeeing that all they be accurſed (as the Prophet David beareth witneſs) which do erre and go aſtray from the Commandments of God, let us (remembring the dreadful judgement hanging over our heads, and being always at hand) return unto our Lord God with all contrition and meekneſs of heart, bewailing and lamenting our ſinful life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. Pſal. 119.

For now is the ax put unto the root of the trees, ſo that every tree, which bringeth not forth good fruit, is hewen down; and caſt into the fire. Mat. 3.

It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt, this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſs of ſuch as dwell upon the earth. But Heb. 11. Pſal. 11. Eſay 26.

who

Malac. 3. who may abide the day of his coming? Who shall be able to endure
Matth. 3. when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaffe
1 Thes. 5. with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with childe, and
Rom. 2. they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnes of their heart have heaped unto themselves, which despised the goodnes, patience, and long-sufferance of God, when he called them continually to
Prov. 1. repentance. Then shall they call upon me, saith the Lord, but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut, and too late to cry for mercy, when it is the time of
Matth. 25. Justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels.

2 Cor. 6. Therefore brethren, take we heed betime, while the day of salvation lasteth, for the night cometh when
John 9. none can work: but let us, while we have the light, believe in the light, and walk as the children of the light, that we be not cast into the utter darknes, where is weeping and gnashing of teeth. Let us not
Matth. 25. abuse the goodnes of God, which calleth us mercifully to amendment, and of his endles pity promiseth us forgivenes of that which is past, if (with a whole minde and true heart) we return unto him. For
Esay 1. though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool.

Turn you clean, saith the Lord, from all your wickedness, and your sin shall not be your destruction.

Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit? Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? turn you then, and ye shall live. Ezek. 18.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins. 1 John 2.

For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his ways, if we will take his easie yoke and light burthen upon us, to follow him in lowlines, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duely in our vocation, with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extreame malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdom, unto the which he vouchsafe to bring us all, for his infinite mercy. Amen, Esay 53. Matth. 11. Matth. 25.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Letany) shall say this Psalm, Miserere mei, Deus.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnes: according to the multitude of thy mercies to away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer yong bullocks upon thine Altar.

Glory be to the Father and to the Son, &c.

As it was in the beginning, is now, &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Mini. O Lord save thy servants.

Answer. Which put their trust in thee.

Minist. Send unto them help from above.

Answ. And evermore mightily defend them.

Minister. Help us, O God our Savior.

Answer. And for the glory of thy Names sake deliver us: be merciful unto us sinners, for thy Names sake.

Minister. O Lord hear our prayer.

Answer. And let our cry come unto thee.

Minister.

¶ Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those which confess their sins to thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, thorow Christ our Lord. Amen.

O Most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burthen of our sin. Thy property is to have mercy, to thee onely it appertaineth to forgive sins: Spare us therefore good Lord, spare thy people whom thou hast redeemed: enter not into judgement w̄ thy servants, which be vile earth and miserable sinners: but so turn thine ire from us which meekly knowledge our vilenes, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned: be favorable, O Lord, be favorable to thy people, which turn to thee in weeping, faſting, and praying: for thou art a merciful God, full of compaſsion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

FINIS.

THE

PSALTER

OR

PSALMS

OF

DAVID,

After the Tranſlation of the great

BIBLE.

Pointed as they ſhall be ſung or ſaid in CHURCHES.

London, Printed by *John Bill* and *Chriſtopher Barker*, Printers to the Kings moſt Excellent Majeſty. 1660.

PLATE

DAVID

OF

PSALMS

OR

PSALTER

The i. day.

The PSALMS of DAVID.

Beatus vir qui non abiit. Psal. 1. } Morning prayer.

BLessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himself day and night.

3 And he shall be like a tree planted by the waters side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the Judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The Kings of the earth stand up, and the rulers take counsel together: against the Lord and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto me: thou art my Son this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye Kings: be learned ye that are Judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy Hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. 4.

HEar me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon ỹ Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest : for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood thirsty and deceitful man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their ungodliness, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoyce : they shall ever be giving of thanks, because thou defendest them, they that love thy name shall be joyful in thee.

13 For thou Lord wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6. — Evening Prayer.

O Lord rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled : but Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembreth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning, every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed : they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a Lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands.

4 If I have rewarded evil unto him that dealt friendly with me : yea I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honor in the dust.

6 Stand up O Lord in thy wrath, and lift up thy self : because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee : for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O Let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God : which preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his

his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travel shall come upon his own head: and his wickedness shall fall upon his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and will praise the Name of the Lord the most High.

Domine, Dominus. Psal. 8.

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the Moon and the Stars which thou hast ordained.

4 What is man that thou art mindful of him: and the son of man that thou visitest him?

5 Thou madest him lower then the Angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the air, and the fishes of the Sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9. } Morning prayer.

I Will give thanks unto thee O Lord with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy name will put their trust in thee: for thou Lord hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine. Psal. 10.

Why standest thou so far off (O Lord:) and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murther the innocent: his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hand of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee, for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flie as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimston, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Salvum me fac. Psal. 12. { Evening Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbor: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things.

4 Which have said, With our tongue we will prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up (saith the Lord:) and will help every one from him that swelleth, against him, and will set them at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul; and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: there is no God.

2 They are corrupt, and become abominable in their doings: there is not one that doth good (no not one.)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Dominus quis habitabit. Psal. 15. { Morning prayer.

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue; nor done evil to his neighbor: and hath not slandered his neighbor.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbor, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva me. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the Saints that are in the earth: and upon such as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi

Exaudi, Domine, justitiam. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt finde no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of my lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me, under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say) and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te. } { Evening
Psal. 18. } { prayer.

I Will love thee (O Lord) my strength, the Lord is my stony rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him, with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones and coals of fire:

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones and coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered: at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them that hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a

Place

place of liberty: he brought me forth, even because he had a favor unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands, shall he recompence me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his Laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy, thou shalt be holy: and with the perfect man, thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity; and shalt bring down the high looks of the proud.

28 Thou shalt also light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leap over the wall.

30 The way of God, is an undefiled way, the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me up on high.

34 He teacheth my hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 Assoon as they hear of me, they obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruel) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed and to his seed for evermore.

Cœli enarrant. Pſal. 19. } { Morning prayer.

THe heavens declare the glory of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a gyant to run his course.

6 It goeth forth from the uttermost part

part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honey comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed: and will hear him from his holy heaven, even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen and stand upright.

9 Save Lord, and hear us, O King of heaven; when we call upon thee.

Domine in virtute. Psal. 21.

The king shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honor is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most highest, he shall not miscary.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22. } Evening prayer.

My God, my God (look upon me) why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliver them.

5 They

5 They called upon thee and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying.

8 He trusted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and roaring Lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a pot-sherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, hast thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the Lions mouth: thou hast heard me also from among the horns of the Unicorns.

22 I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great Congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord, shall praise him, your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear none evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house the Lord for ever.

Domini est terra. Psal. 24. } Morning prayer.

THe earth is the Lords and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the Seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up

his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall recieve the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

8 Who is the king of glory? it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the king of glory.

Ad te Domine. Psal. 25.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded: neither let mine enemies triumph over me.

2 For all they that hope in thee, shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindness which hath been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me (O Lord) for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meek shall he guide in judgement: and such as be gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his Covenant and his Testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon mine adversity and misery: and forgive all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for mine hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the Congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go unto thine Altar.

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickedness: and their right hands are full of gifts.

11 But as for me, I will walk innocently: O Lord, deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus

Dominus illuminatio. Pſal. 27. { Evening Prayer.

THe Lord is my light and my ſalvation, whom then ſhall I fear: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked (even mine enemies and my foes) came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his Temple.

5 For in the time of trouble he ſhall hide me, in his Tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccor: leave me not, neither forſake me, O God of my ſalvation.

12 When my Father and my Mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou hearеſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the Mercy-ſeat of thy holy Temple.

3 O pluck me not away (neither deſtroy me) with the ungodly and wicked doers: which ſpeak friendly to their neighbors, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord (O ye mighty) bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honor due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to ſkip like a calf: Libanus alſo and Syrion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the

Hindes to bring forth young, and discovereth the thick bushes: in his Temple doth every man speak of his honor.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te Domine. Pfal. 30. { Morning Prayer.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord, my God, I cryed unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holiness.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou Lord of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face (from me:) and I was troubled.

8 Then cryed I unto thee, O Lord: and gate me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te Domine speravi. Psal. 31.

IN thee, O Lord, have I put my trust, let me never be put to confusion: deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness, yea, my soul, and my body.

11 For my life is waren old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thine hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privily by thine own presence, from the provoking

of

of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou hearedst the voice of my prayer: when I cryed unto thee.

26 O love the Lord, all ye his Saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Pſal. 32. } Evening Prayer.

BLessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his prayer unto thee in a time when thou mayest be found: but in the great water floods they shal not come nigh him

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate justi. Psal. 33.

REjoyce in the Lord O ye righteous: for it becommeth well the just to be thankful.

2 Praise the Lord with harp: sing Psalms unto him with the Lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were upon an heap: and layeth up the deep as in a treasure house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no King that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness (O Lord) be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that be his Saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no maner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good days: keep thy tongue from evil, and thy lips that they speak no guile.

13 Eschew evil, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayer.

15 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as of be an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Judica me Domine. Psal. 35. } Morning Prayer.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witness did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self as though it had been my friend or my brother: I went heavily

heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abiects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: Deliver my soul from the calamities, which they bring on me, and my darling from the Lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord, my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight; untill his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy Judgements are like the great deep.

7 Thou Lord, shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickedness: they are cast down, and shall not be able to stand.

Noli æmulari. Psal. 73. Evening prayer.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoak shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as be blessed of God, shall possess the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine ne in furore. Psal. 38. — Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thine heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, which doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea, even from good words, but it was pain and grieve to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the meanes of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speak of them: they should be more then I am able to express.

8 Sacrifice and meat offerings thou wouldest not have: but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin

hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea thy law is within my heart.

11 I have declared thy righteousness in the great Congregation: lo, I will not refrain my lips O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number then the hairs of my head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Pfal. 41. Evening prayer.

BLessed is he that considereth the poor (and needy:) the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish.

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the heart desireth the water brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keep holy day.

6 Why art thou so full of heaviness (O my soul:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me to thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul; and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus auribus. Psal. 44. Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King (O God:) send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy Covenant.

19 Our heart is not turned back: neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal.45.

My heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honor: ride on, because of the word of truth, of meekness, and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies.

7 Thy Seat (O God,) endureth for ever: the Scepter of thy Kingdom is a right Scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God (even thy God) hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia out of the ivory palaces: whereby they have made thee glad.

10 Kings daughters were among thy honorable women: upon thy right hand did stand the Queen in a vesture of gold (wrought about with divers colors.)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplications before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 In stead of thy fathers, thou shalt have children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation unto another: therefore shall the people give thanks unto thee world without end.

Deus noster refugium. Psal.46.

God is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado: and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal.47. } Evening Prayer.

O Clap your hands together (all ye people:) O sing unto God with the voice of melody.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: & the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The

9 The Princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal.48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north side lieth the City of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness (O God:) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc omnes. Psal.49.

O Hear ye this all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: & my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die and perish together, as well as the ignorant and foolish: and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honor: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honor hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal.50. { Morning Prayer.

THe Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alwayes before me.

9 I will take no bullock out of thine house: nor he-goats out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why doest thou preach my Laws, and takest my Covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoreth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) shalt thou not despise.

18 O be favorable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine Altar,

Quid gloriaris. Psal.52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodness of God: endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more then goodness: and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green Olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee, for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. Psal.53. } Evening prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: oh that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus in nomine. Psal.54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi Deus. Psal.55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer & am vexed.

3 The enemy cryeth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flie away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonor: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked

walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battel that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oil, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56. } Morning Prayer.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness? thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee (O God) will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei Deus. Psal 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward even from

from their mothers womb: assoon as they be born they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth (O God) in their mouth, smite the jaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59. { Evening prayer.

DEliver me from mine enemies (O God:) defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my merciful God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou also hast been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Judah is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of men.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call unto thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. 62. } Morning prayer.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He is verily my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out, whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people) pour out your hearts before him, for God is our hope.

9 As for the children of men they are but vain: the children of men are deceitful upon the weights: they are altogether lighter then vanity it self.

10 O trust not in wrong and robbery; give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God, early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God, all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi Deus. Psal. 64.

HEar my voice, O God in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among

them-

themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Pſal. 65. } Evening prayer.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooselt, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning & evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shal stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Pſal. 66.

O Be joyful in God all ye lands: sing praises unto the honor of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the works of God, how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soul in life: and suffereth not our feet to slip.

9 For thou (O God) hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into my house with burnt-offerings: and I will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with my heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Pſal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon

earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. 68. } { Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon a horse, praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God: which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan: so is Gods hill: even an high hill as the hill of Basan

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in war.

31 Then

31 Then shall the princes come out of Egypt: the Moryans land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning; lo, he doth send out his voice; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God wonderful art thou in thy holy places: even the God of Israel he will give strength and power unto his people. Blessed be God.

Salvum me fac. Psal. 69. } Evening Prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long upon my God.

4 They that hate me without a cause, are moe then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I payed them the things that I never took: God thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thy house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastned my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: oh let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: oh haste thee and hear me.

19 Draw nigh unto my soul, and save it: oh deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonor: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of wickedness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withal: and let the things (that should have been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitations be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me when I am poor and in heaviness: thy help (O God) shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hooks.

33 The humble shall consider this: and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his name shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them (for their reward) be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me (O God)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine, speravi. Psal. 71. } Morning prayer.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be alway of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Deus judicium. Psal. 72.

GIve the king thy judgements (O God:) and thy righteousness unto the kings son.

2 Then shall he judge the people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They

5 They shall fear thee as long as the Sun and Moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favorable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the Sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Quam bonus Israel. } { Evening
Psal. 73. } { Prayer.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no mis-fortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride, and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo these are the ungodly: these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain: and washed my hands in innocency.

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then should I have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end?

19 Yea even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish:

perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works: (in the gates of the daughter of Sion.)

Ut quid Deus. Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy Congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy Sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners, for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes & hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonor: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosom, to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the Sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sun.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people have blasphemed thy Name.

20 O deliver not the soul of thy Turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 Oh let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise O God, maintain thine own cause: remember how the foolish man blaspheméth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75. { Morning prayer.

Unto thee (O God) do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the Congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judea, Psal. 76.

In Jury is God known: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men (whose hands were mighty) have found nothing.

6 At thy rebuke, (O God of Jacob:) both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry.

8 Thou didst cause thy Judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to Judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderful among the Kings of the earth.

Voce mea ad dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heaviness I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind, thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob & Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite, populi. Psal. 78. } Evening prayer.

HEar my Law, O my people: encline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children ỹ same

8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandments.

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the Covenant of God: and would not walk in his Law.

12 But forgat what he had done: and

the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the Sea, and let them go through: he made the waters to stand on a heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the East wind to blow under heaven: and through his power he brought in the South-west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so merciful that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the Caterpillar: and their labor unto the Grashopper.

48 He destroyed their vines with hailstones: and their Mulberry-trees with the frost.

49 He smote their cattel also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them

them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their fore-fathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took fore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: & like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: & put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Pſal. 79. { Morning Prayer.

O God the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbors have blasphemed thee: reward thou them (O Lord) sevenfold into their bosom.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Pſal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses:

nasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wilde boar out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a chearful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my ways.

15 I should soon have put down their enemies: and turned mine hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82. } Evening prayer.

GOd standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as be in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth be out of course

6 I have

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all the heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarens.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Midianites: unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord, that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, (whose Name is Jehovah:) art onely the most Highest over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Which going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken O God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again & quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. } { Morning
Psal.86. { { Prayer.

BOw down thine ear, O Lord, & hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant th t putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of mine humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some good token upon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal.87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal.88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee

10 Doest thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave? or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord,

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: (even from my youth up) thy terrours have I suffered with a troubled minde.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } { Evening
Psal. 89. } { Prayer.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a Covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the Saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the Gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the Councel of the Saints: and to be had in reverence of all them that are about him

9 O Lord God of hosts, who is like unto thee: thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity is the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people (O Lord) that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometimes in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I shall smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my Covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my Law: and walk not in my judgements.

32 If they break my Statutes, and keep not my Commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the Moon: and as the faithful witness in heaven.

37 But thou hast abhorred & forsaken thine anointed: and art displeased at him

38 Thou hast broken the Covenant of thy servant: and cast his crown to the ground.

39 Thou

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a rebuke to his neighbors.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortned: and covered him with dishonor.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou sweart unto David in thy truth?

49 Remember (Lord) the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the foot-steps of thine anointed: praised be the Lord for evermore. Amen, Amen.

Domine, refugium. } { Morning
Psal. 90. } { Prayer.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth & the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the sight of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labor and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulnes and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the Lion and Adder: the young Lion and the Dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honor.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the Lute: upon a loud instrument, and upon the Harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies, shall perish: and all the workers of wickedness shall be destroyed

9 But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that rise up against me.

11 The righteous shall flourish like a Palm-tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Dominus regnavit. { Evening Prayer.

Psal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy Testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteousnes turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed: but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickednes: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. } Morning
Psal. 95. } Prayer.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe unto the Lord (O ye kindreds of the people) ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents and come into his courts.

9 O worship the Lord in the beauty of holines: let the whole earth stand in aw of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast, that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousnes to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.

2 Clouds and darkness are round about him: righteousnes, and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousnes: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain

vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladness for such as be true hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Cantate Domino. Pſal. 98. Evening Prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all yelands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the Harp: sing to the Harp with a Psalm of thanksgiving.

7 With Trumpets also and Shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgement, thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill, for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord (all ye lands:) serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his Courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Pſal. 101.

MY song shall be of Mercy and Judgement: unto thee, O Lord will I sing.

2 O Let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandreth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomack: I will not suffer him.

8 Mine eyes look unto such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies

shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. 102. Morning prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the East is from the West: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For assoon as the winde goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children.

18 Even upon such as keep his Covenant: and think upon his Commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excel in strength: ye that fulfil his Commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. } Evening
Psal. 104. } Prayer.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with Majesty and honor.

2 Thou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He sendeth his springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firtrees are a dwelling for the Stork.

18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moon for certain seasons: and the Sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forrest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The Sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labor: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God whyle I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Morning
Psal. 105. prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his Covenant and promise: that he made to a thousand generations.

9 Even the Covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And appointed the same unto Jacob for a Law: and to Israel for an everlasting Testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine anointed: and do my Prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver:

silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness.

43 And gave them the lands of the heathen: and they took the labors of the people in possession.

44 That they might keep his Statutes: and observe his Laws.

Confitemini Domino. Pſal. 106. } Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favor that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the Sea, even at the red Sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red Sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a Calf in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a Calf that eateth hay.

21 And they forgat God their Savior: which had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearful things by the red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-Peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Be-

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and daughters unto devils.

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his Covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that had led them away captive to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. } { Morning.
Psal. 107. } { Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North, and from the South.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsel of the most High.

12 He also brought down their heart through heaviness: they fell down, and there was none to help them up.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in ships: and occupy their business in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and drieth up the water springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sowe their land, and plant Vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Pſal. 108. } Evening prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake thou Lute and Harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Law-giver, Moab is my washpot: over Edom will I cast out my shoo, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Pſal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ru-

er over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him becondemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitty him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a rebuke unto them: they that look ed upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou, Lord hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110 — Morning Prayer.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even Kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the Congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that

fear

fear him: he shall ever be mindful of his Covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his Commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the Sun, unto the going down of the same.

4 The Lord is high above all Heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the Princes: even with the Princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. 114. } Evening Prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driven back.

4 The mountaines skipped like Rams: and the little hills like young sheep.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like Rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes, and speak not: eyes have they, and see not.

6 They have ears, and hear not: noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou

in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.*

14 The Lord shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord, neither all they that go down into the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116. { Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gate hold upon me.

4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever, Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All Nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I say) on every side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct even as the fire among the thorns: for in the Name of the Lord will I destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.
17 I will not die, but live: and declare the works of the Lord.
18 The Lord hath chastned and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank thee, for thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that be of the house of the Lord.
27 God is the Lord which hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the Altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. } Evening
Psal. 119. } prayer.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they which do no wickedness: walk in his ways.
4 Thou hast charged: that we shall diligently keep thy Commandments.
5 O that my ways were made so direct: that I might keep thy Statutes.
6 So shall I not be confounded: while I have respect unto all thy Commandments.
7 I will thank thee with an unfained heart: when I shall have learned the Judgements of thy righteousness.
8 I will keep thy Ceremonies: O forsake me not utterly.

In quo corriget.

WHere withal shall a yong man cleanse his way: even by ruling himself after thy word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy Commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips have I been telling of all the Judgements of thy mouth.
6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.
7 I will talk of thy Commandments: and have respect unto thy wayes.
8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy Law.
3 I am a stranger upon earth: O hide not thy Commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.
6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy Statutes.
8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardest me: O teach me thy Statutes.
3 Make me to understand the way of thy Commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heavinesse:

vineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy Law.

6 I have choſen the way of truth: and thy Judgements have I laid before me.

7 I have ſticken unto thy Teſtimonies: O Lord, confound me not.

8 I will run the way of thy Commandments: when thou haſt ſet my heart at liberty.

Legem pone. { Morning prayer.

TEach me, O Lord, the way of thy Statutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy Commandments: for therein is my deſire.

4 Encline mine heart unto thy Teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy Commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy Law: yea for ever and ever.

5 And I will walk at liberty: for I ſeek thy Commandments.

6 I will ſpeak of thy Teſtimonies alſo even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy Commandments: which I have loved.

8 My hands alſo will I lift up unto thy Comandments which I have loved: and my ſtudy ſhall be in thy Statutes.

Memor eſto verbi tui.

OThink upon thy ſervant as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy Law.

4 For I remembred thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy Law.

6 Thy Statutes have been my ſongs in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night ſeaſon: and have kept thy Law.

8 This I had: becauſe I kept thy Commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy Law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

2 I called mine own ways to remembrance: and turned my feet unto thy Temonies.

4 I made haſte, and prolonged not the time: to keep thy Commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud have imagined a lie againſt me: but I will keep thy Commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy Law.

7 It is good for me that I have been in trouble : that I may learn thy Statutes.

8 The Law of thy mouth is dearer unto me: then thousands of gold & silver.

Manus tuæ fecerunt me. } Evening prayer.

THy hands have made me, and fashioned me : O give me understanding, that I may learn thy Commandments.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy Judgements are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me that I may live : for thy Law is my delight.

6 Let the proud be confounded : for they go wickedly about to destroy me : but I will be occupied in thy Commandments.

7 Let such as fear thee, and have known thy Testimonies : be turned unto me.

8 O let my heart be sound in thy Statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak : yet do I not forget thy Statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy Commandments are true : they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy Commandments.

8 O quicken me after thy loving kindness: and so shall I keep the Testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy Law : I should have perished in my trouble.

5 I will never forget thy Commandments : for with them thou hast quickened me.

6 I am thine, Oh save me : for I have sought thy Commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi.

LOrd, what love have I unto thy Law : all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies : for they are ever with me.

3 I have more understanding then my teachers : for thy Testimonies are my study.

4 I am wiser then the aged : because I keep thy Commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy Judgements : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding : therefore I hate all wicked ways.

Lucerna pedibus meis. } Morning prayer.

THy word is a lanthorn unto my feet: and a light unto my paths.

2 I have sworn and am stedfastly purposed : to keep thy righteous Judgements.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My soul is alway in my hand : yet do I not forget thy Law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy Commandments.

7 Thy

7 Thy Testimonies have I claimed as my heritage for ever: and why? they are the very joy of mine heart.

8 I have applied my heart to fulfil thy Statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the Commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I straight all thy Commandments: and all false ways I utterly abhor.

Mirabilia.

Thy Testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy Commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Justus es Domine.

Righteous art thou, O Lord: and true is thy judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy Commandments.

6 Thy righteousness is an everlasting righteousness: and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy Commandments.

8 The righteousness of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo. } Evening prayer.

I Call with my whole heart: hear me, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call: help me, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Hear my voice (O Lord) according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandments are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause, and deliver me: quicken me according unto thy word.

3 Health is far from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy Testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy law: and they are not offended at it.

6 Lord I have looked for thy saving health: and done after thy Commandments.

7 My soul hath kept thy Testimonies: and loved them exceedingly.

8 I have kept thy Commandments and Testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandments are righteous.

5 Let thine hand help me: for I have chosen thy Commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 Oh let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: oh seek thy servant, for I do not forget thy Commandments.

Ad Dominum, Psal. 120. } Morning prayer.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labor for peace, but when I speak unto them thereof: they make them ready to battel.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the Sun shall not burn thee by day: neither the Moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of Judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In convertendo. Psal. 126. } Evening prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labor is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Gyant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in peices.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voyce.

2 Oh let thine ears consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132. } Morning prayer.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Ark of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her Priests with health: and her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord: even in the Courts of the house of our God.

3 Lift up your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136. } Evening Prayer.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which only doth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The Moon and the Stars to govern the night: for his mercy endureth for ever.

10 Which smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and a stretched out arm: for his mercy endureth for ever.

13 Which divided the red Sea in two parts: for his mercy endureth for ever.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red Sea: for his mercy endureth for ever.

16 Which led his people through the wilderness: for his mercy endureth for ever.

17 Which smote great kings: for his mercy endureth for ever.

18 Yea, and slew mighty kings: for his mercy endureth for ever.

19 Sehon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Which remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon we sate down and wept: when we remembred thee, O Sion.

2 As for our Harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139. { Morning Prayer.

O Lord, thou hast searched me out and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the Sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light (to thee) are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are moe in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpned their tongues like a serpent: Adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord. Thou art my God: hear ỳ voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be enclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickedness.

7 Let their Judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: & let me ever escape them.

Voce mea ad Dominum. } { Evening
Psal. 142. } { Prayer.

I Cryed unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth & righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning: for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144. { Morning Prayer.

BLessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer; my defender, in whom I trust: which subdueth my people that is under me.

3 Lord what is man that thou hast such respect unto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoak.

6 Cast forth thy lightning and tear them: shoot out thine Arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10 Thou hast given victory unto kings: and hast delilivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy

15 Happy are the people that be in such a case: yea blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long suffering and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy Kingdom: and talk of thy power.

12 That thy power, thy glory, and mightiness of thy Kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being I will sing praises unto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the Sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. 147. ⟆ ⟅ Evening prayer.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sicknesse.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the Harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattel:

tel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his Statutes and Ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his Laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sun and Moon: praise him all ye stars and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: winde and storm fulfilling his word.

9 Mountains and all hills: fruitful trees and all Cedars.

10 Beasts and all cattel: worms, and feathered fowls.

11 Kings of the earth, and all people: Princes and all Judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his Saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harp.

4 Praise him in the Cymbals and dances: praise him upon the strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

Certain godly prayers to be used for sundry purposes.

¶ A Prayer necessary for all persons.

O Most merciful God, I a wretched sinner acknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just without the righteousness of Jesus Christ thy onely Son, who hath perfectly fulfilled thy Law, to justifie all them that believe and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou commandest in holy Scripture, all the days of my life to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sins, and not in my good works, be they never so many. Give me grace to love thy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually. Order my life so, O Lord, that it may be alway acceptable unto thee. Give me grace, not to rejoyce in any thing that displeaseth thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keep me upright among diversities of opinions and judgements in the world, that I never swerve from thy truth taught in holy Scripture. In prosperity, O Lord, save me, that I wax not proud. In adversity help me that I neither despair nor blaspheme thy holy Name, but taking it patiently, to give thee thanks, and trust to be delivered after thy pleasure. When I happen to fall into sin through frailty, I beseech thee to work true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without fainting, faithful and trusty without deceit, merry without lightness, sad without mistrust, sober without slothfulness, content with mine own without covetousness, to tell my neighbor his fault charitably without dissimulation, to instruct mine household in thy Lawes truly, to obey our King and all Governors under him unfainedly, to receive all Laws and common ordinances (which disagree not from thy holy word) obediently, to pay every man that which I owe unto him truly; to backbite no man, nor slander my neighbor secretly, and to abhor all vice, loving all goodness earnestly. O Lord, grant me this to do, for the glory of thy holy Name. Amen.

A prayer necessary to be said at all times.

O Bountiful Jesu, O sweet Saviour, O Christ the Son of God, have pity upon me, mercifully hear me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sin, death and hell, neither with gold, nor silver, but with thy most precious body once offered upon the Cross, and thine own blood once shed for all my ransome. Therefore cast me not away, whom thou by thy great wisdom hast made: despise me not whom thou hast redeemed with such a precious treasure: nor let my wickedness destroy that which thy goodness hath builded. Now whiles I live, O Jesu, have mercy on me, for if I die out of thy favour, it will be too late afterward to call for thy mercy: whiles I have time to repent, look upon me with thy merciful eyes, as thou diddest vouchsafe to look upon Peter thine Apostle, that I may bewail my sinful life, and obtain thy favor and die therein. I acknowledge that if thou shouldest deal with me according to very justice, I have deserved everlasting death. Therefore I appeal to thy high Throne of mercy, trusting to obtain Gods favour, not for my merits, but for thy merits, O Jesu, who hast given thy self an acceptable sacrifice to thy Father, to appease his wrath, and to bring all sinners, truly repenting and amending their sinful life, into his favor again. Accept me, O Lord, among the number of them that shall be saved, for-

forgive me my sins, give me grace to lead a godly and innocent life, grant me thy heavenly wisdom, inspire my heart with Faith, Hope and Charity, give me grace to be humble in prosperity, patient in adversity, obedient to my Rulers, faithful unto them that trust me, dealing truly with all men, to live chastly in wedlock, to abhorre adultery, fornication, and all uncleanness, to do good after my power unto all men, to hurt no man, that thy Name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through thy mercy and the merits of thy passion. Amen.

¶ A general Confession of sins to be said every morning.

O Almighty God, our heavenly Father, I confess and acknowledge, that I am a miserable and wretched sinner, and have manifold ways most grievously transgressed thy most godly Commandements, through wicked thoughts, ungodly lusts, sinful words and deeds committed all my whole life. In sin am I born and conceived, and there is no goodness in me, in as much as if thou shouldest enter into thy narrow judgement with me, judging me according unto the same, I were never able to suffer and abide it, but must needs perish and be damned for ever: So little help, comfort or succour is there either in me, or in any other creature. Onely this is my comfort (O heavenly Father) that thou didst not spare thy onely dear beloved Son, but diddest give him up unto the most bitter and most vile and slanderous death of the Cross for me: that he might so pay the ransom for my sins, satisfie thy judgement, still and pacifie thy wrath, reconcile me again unto thee, and purchase me thy grace and favour, and everlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent blood-shedding, I beseech thee, O heavenly Father, that thou wilt vouchsafe to be gracious and merciful unto me, to forgive and pardon me all my sins, to lighten my heart with thy holy Spirit, to renew, confirm and strengthen me with a right and perfect faith, and to inflame me in love toward thee and my neighbour, that I may henceforth with a willing and glad heart walk as becometh me in thy most godly Commandments, and so glorifie and praise thee everlastingly. And also that I may with a free conscience, and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death cry boldly and merrily unto thee, and say, I believe in God the Father Almighty maker of heaven and earth, and in Jesus Christ, &c. But, O Lord God, heavenly Father, to comfort my self in affliction, and temptation, with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed unto, and called upon for it, I come unto thee to pray and beseech thee, both for that, and for all other my necessities, even as thy dear beloved Son our Saviour Jesus Christ himself hath taught us. And from the very bottom of my heart I cry, and say, Our Father which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Merciful Lord God, heavenly Father, I render most high lauds, praise and thanks unto thee, that thou hast preserved me both this night, and all the times and days of my life hitherto, under thy protection, and hast suffered me to live unto this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darkness, of mis-belief, infidelity, and of carnal lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

ALl possible thanks that we are able, we render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto us: and we beseech thee likewise to prosper all this same day unto us for thy glory, and for the health of our soul, and

that thou which art the true light not knowing any going down, and which art the Sun eternal, giving life, food and gladness unto all things, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sin, but may through thy good guiding and conducting, come to the life everlasting. Amen.

O Lord Jesus Christ which art the true Sun of the world, evermore arising, and never going down, which by thy most wholsome appearing and sight, doest bring forth, preserve, nourish, and refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darkness of sins, and the mists of errors on every side driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk, as in the day time, being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in, which with the Father and with the holy Ghost, livest and reignest for ever and ever and ever. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught us how great the infirmity and weakness of man is, and how certain a thing it is that it can do nothing without thy godly help. If man trust in himself, it cannot be avoided, but that he must run headlong, and fall into a thousand undoings and mischiefs: O our Father, have thou pitty and compassion upon the weakness of us thy children, be thou prest and ready to help us, always shewing thy mercy upon us, and prospering whatsoever we godly go about: so that thou giving us light, we may see what things are truly good indeed: thou incouraging us, we may have an earnest desire to the same: and thou being our guide, we may come where to obtain them: for we having nothing but mistrust in our selves, do yield and commit our selves full and whole unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Merciful Lord God, heavenly Father, whether we sleep or wake, live or die, we are always thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkness, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right and pure faith, and that I may alway be found to walk and live after thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

¶ A prayer containing the duty of every true Christian.

O Most mighty God, merciful and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Son Jesus Christ my onely Saviour and Redeemer: and I most humbly beseech thee for his sake to be merciful unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloody death and passion. Pour upon me, O Lord, thy holy Spirit of wisdome and grace, govern and lead me by thy holy word, that it may be a lanthorn unto my feet, and a light unto my steps. Shew thy mercy upon me, and so lighten the natural blindness and darkness of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which, O Lord, purge the grossness of my hearing and understanding, that I may profitably read, hear, and understand thy word and heavenly will, believe, and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life. Mortifie and kill all vice in me, that my life may express my faith in thee: mercifully hear the humble suit of thy servant, and grant me thy peace all my days: graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chiefly my soul against all assaults, temptations, accusations, subtil baits and sleights of that old enemy of mankind, Satan that roaring lion, ever seeking whom he may devour.

And here, O Lord, I prostrate, with most

most humble mind crave of thy divine Majesty to be merciful unto the universal Church of thy Son Christ: And specially according to my bounden duty beseech thee for his sake, to bless, save and defend the principal member thereof, thy servant our most dear and Sovereign Lord King Charles, encrease in his Royal heart true faith, godly zeal, and love of the same: and grant him victory over all his enemies, a long, prosperous, and honorable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honorable Counsellors, and every other member of this thy Church of England, that they and we in our several callings may truly and godly serve thee. Plant in our hearts true fear, and honor of thy Name, obedience to our Prince, and love to our neighbors: encrease in us true faith, and religion: replenish our minds with all goodness, and of thy great mercy keep us in the same till the end of our lives: Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continual joy in the holy Ghost.

And lastly, I commend unto thy Fatherly protection all that thou hast given me, as wife, children, and servants: Aid me, O Lord, that I may govern, nourish, and bring them up in thy fear and service: And forasmuch as in this world, I must always be at war and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the devil, which is the Prince of darkness, and with wicked men, executers of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battel with an invincible constancy against all corruption, which I am compassed with on every side, until such time as I having ended the combat, which during this life I must sustain, in the end I may attain to thy heavenly rest: which is prepared for me and all thine elect, through Christ our Lord and onely Saviour. Amen.

¶ Certain godly prayers for sundry days.

Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgivest sin: forgive unto us our sins, good Lord, forgive unto us our sins: that by the multitude of thy mercies they may be covered and not imputed unto us, and by the operation of the holy Ghost we may have power and strength hereafter to resist sin, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sins and wickedness of a sinner, in what hour soever he doth mourn and lament his old maner of living: grant unto us, O Lord, true contrition of heart, that we may vehemently despise our sinful life past, and wholly be converted unto thee, by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O Merciful Father, by whose power and strength we may overcome our enemies both bodily and ghostly: grant unto us, O Lord, that according to our promise made in our Baptism, we may overcome the chief enemies of our soul, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit, and so after lead our lives in holiness and righteousness, that we may serve thee in spirit and truth, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O Almighty and everlasting God, which not onely givest every good and perfect gift, but also increasest those gifts that thou hast given: we most humbly beseech thee, merciful God, to increase in us the gift of faith, that we may truly believe in thee, and in thy promise made unto us: and that neither by our negligence, nor infirmity of the flesh, nor by grievousness of temptation, neither by the subtil crafts and assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

GRant unto us, O merciful God, we most heartily beseech thee, knowledge

ledge and true understanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation, and that also we may express in our living, those things that we do know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those that be thy faithful servants: grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

O Merciful God, our onely aid, succor, and strength at all times: grant unto us, O Lord, that in the time of prosperity, we be not proud, and so forget thee, but that with our whole heart and strength we may cleave unto thee, and in the time of adversity that we fall not into infidelity and desperation, but that alwayes with a constant faith we may call for help unto thee. Grant this, O Lord, for our Advocates sake and Saviour Jesus Christ. Amen.

Sunday.

O Almighty and merciful Lord, which givest unto thy elect people the holy Ghost, as a sure pledge of thy heavenly Kingdom: Grant unto us, O Lord, thy holy Spirit, that he may bear witness with our spirit, that we be thy children and heirs of thy kingdom, and that by the operation of this Spirit, we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

¶ A prayer for trust in God.

The beginning of the fall of man was trust in himself. The beginning of the restoring of man, was distrust in himself, and trust in God, O most gracious and most wise guide, our Saviour Christ, which doest lead them the right way of immortal blessedness, which truly and unfainedly trusting in thee, commit themselves to thee: grant us that like as we be blind and feeble indeed, so we may take and repute our selves, that we presume not of our selves to see to our selves, but so far to see, that allway we may have thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selves wholly unto thee, that thou which onely knowest the way, mayest lead us the same way unto our heavenly desires: to thee with the Father and the holy Ghost, be glory for ever. Amen.

¶ A prayer against worldly carefulness.

O Most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labor and travel for our necessities in this life like the birds of the air, and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care: which livest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the onely stay and defence of our mortal state, our onely hope, our onely salvation, our glory and our triumph, who in the flesh (which thou hadst for our onely cause taken upon thee) didst suffer thy self to be tempted of Satan, and who onely and alone of all men didst utterly overcome and vanquish sin, death, the world, the devil, and all the kingdom of hell: and whatsoever thou hast so overcome, for our behoof it is that thou hast overcome it, neither hath it been thy will, to have any of thy servants to keep battel, or fight with any the aforesaid evils, but of purpose to reward us with a crown of the more glory for it, and to the intent, that thou mightest likewise overthrow Satan in thy members, as thou hadst before done in thine own per-

perſon, give thou, (we beſeech thee) unto us thy ſouldiers (O lion moſt victorious of the tribe of Juda) ſtrength againſt the roaring lion, which continually wandreth to and fro, ſeeking whom he may devour. Thou being that ſame Serpent, the true giver of health and life, that was nailed on high upon a tree, give unto us thy ſilly ones witneſs againſt the deceitful awaiting of the moſt ſubtil ſerpent. Thou being a Lamb as white as ſnow, the vanquiſher of Satans tyranny, give unto us thy little ſheep, the ſtrength and vertue of thy Spirit, that being in our own ſelves weak and feeble, and in thee ſtrong and valiant, we may withſtand and overcome all aſſaults of the devil, ſo that our ghoſtly enemy may not glory on us, but being conquered through thee, we may give thanks unto thy mercy which never leaveſt them deſtitute that put their truſt in thee. Who liveſt and reigneſt God for ever without end. Amen.

¶ A prayer for the obtaining of Wiſdom. Wiſd. 9.

O God of our fathers, and Lord of mercy, thou that haſt made all things with thy word, and ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made, that he ſhould order the world according to equity and righteouſneſs, and execute judgement with a true heart: give me wiſdom, which is ever about thy ſeat, and put me not out from among thy children: for I thy ſervant and ſon of thine handmaid, am a feeble perſon, of a ſhort time, and too young to the underſtanding of thy judgement and laws: yea, though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing worth. O ſend thy wiſdom out of thy holy heavens, and from the throne of thy Majeſtie, that ſhe may be with me, and labor with me, that I may know what is acceptable in thy ſight: for ſhe knoweth and underſtandeth all things, and ſhe ſhall conduct me right ſoberly in thy works, and preſerve me in her power, ſo ſhall my works be acceptable. Amen.

¶ A prayer for patience in trouble.

HOw haſt thou (O Lord) humbled and plucked me down? I dare now unneaths make my prayers unto thee, for thou art angry with me, but not without my deſerving. Certainly I have ſinned, O Lord, I confeſs it, I will not deny it: but, O my God, pardon my treſpaſſes, releaſe my debts, render now thy grace again unto me, ſtop my wounds, for I am all to plagued and beaten, yet Lord, this notwithſtanding, I abide patiently, and give my attendance on thee, continually waiting for relief at thy hand, and that not without skill, for I have received a token of thy favor and grace towards me, I mean thy word of promiſe concerning Chriſt, who for me was offered on the Croſs for a ranſom, a ſacrifice and price for my ſins: wherefore according to that thy promiſe, defend me Lord by thy right hand, and give a gracious ear to my requeſt, for all mans days are but vain. Beat down therefore mine enemies thine own ſelf with thy power, which art my onely aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be ſaid at the hour of death.

O Lord Jeſus, which art the onely health of all men living, and the everlaſting life of them which die in faith: I wretched ſinner give and ſubmit my ſelf wholly unto thy moſt bleſſed will. And being ſure that the thing cannot periſh which is committed unto thy mercy, willingly now I leave this frail and wicked fleſh, in hope of the reſurrection, which in better wiſe ſhall reſtore it to me again. I beſeech thee moſt merciful Lord Jeſus Chriſt, that thou wilt by thy grace make ſtrong my ſoul againſt all temptation, and that thou wilt cover and defend me with the buckler of thy mercy againſt all the aſſaults of the devil. I ſee and acknowledge that there is in my ſelf no help of ſalvation, but all my confidence, hope and truſt is in thy moſt merciful goodneſs. I have no merits nor good works, which I may alledge before thee. Of ſins and evil works (alas) I ſee a great heap, but through thy mercy I truſt to be in the number of them to whom thou wilt not impute their ſins, but take and accept

me

me for righteous and just, and to be the inheritor of everlasting life. Thou merciful Lord wast born for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou didst pray and fast for my sake, thou didst all good works and deeds for my sake, thou sufferedst most grievous pains and torments for my sake, and finally, thou gavest thy most precious body to die, and thy blood to be shed on the Cross for my sake. Now most merciful Saviour, let all these things profit me, which thou freely hast given me, that hast given thy self for me. Let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover mine unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but be ever firm and constant, that the hope of thy mercy and life everlasting never decay in me, that charity wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death shall shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee: that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, In manus tuas, Domine, commendo spiritum meum, (that is to say) O Lord, unto thy hands I give and commit my soul: Domine Jesu, accipe spiritum meum, Lord Jesu, receive my soul unto thee. Amen.

FINIS.

THE FORM & MANNER OF MAKING & CONSECRATING BISHOPS, PRIESTS & DEACONS: According to the APPOINTMENT OF THE Church of England.

LONDON,
Printed by *John Bill* and *Christopher Barker*, Printers to the KINGS most Excellent MAJESTY.
M DC LX.

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath been theſe orders of Miniſters in Chriſts Church, Biſhops, Prieſts and Deacons: Which Offices were evermore had in ſuch reverent eſtimation, that no man by his own private authority might preſume to execute any of them, except he were firſt called, tried, examined and known to have ſuch qualities, as were requiſite for the ſame, and alſo by publique prayer, with impoſition of hands, approved and admitted thereunto. And therefore, to the intent theſe orders ſhould be continued, and reverently uſed and eſteemed in this Church of England, it is requiſite that no man, (not being at this preſent, Biſhop, Prieſt, nor Deacon) ſhall execute any of them, except he be called, tried, examined, and admitted, according to the Form hereafter following. And none ſhall be admitted a Deacon, except he be twenty one years of age at the leaſt. And every man which is to be admitted a Prieſt, ſhall be full four and twenty years old. And every man which is to be conſecrated a Biſhop, ſhall be fully thirty years of age. And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and trial, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday or Holyday, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

The

The Form and Manner of Ordering of DEACONS.

FIrſt, When the day appointed by the Biſhop is come, there ſhall be an Exhortation, declaring the Duty and Office of ſuch as come to be admitted Miniſters, how neceſſary ſuch Orders are in the Church of Chriſt, and alſo how the people ought to eſteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words.

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtery duly, to the honor of God, and edifying of his Church.

The Archdeacon ſhall anſwer.

I Have enquired of them, and alſo examined them, and think them ſo to be.

And the Biſhop ſhall ſay unto the people.

BRethren, if there be any of you, who knoweth any impediment or notable crime, in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the Name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from ordering that perſon, until ſuch time as the party accuſed ſhall try himſelf clear of that crime.

Then the Biſhop commending ſuch as ſhall be found meet to be ordered, to the prayers of the Congregation, with the Clerks and people preſent, ſhall ſay or ſing the Letany, as followeth, with the prayers.

The Letany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: Spare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever. Spare us good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſs of heart, from pride, vain-glory, and hypocriſie, from envy, hatred, and malice, and all uncharitableneſs.

Good Lord deliver us.

From fornication and all other deadly ſin, and from all the deceits of the world, the fleſh and the devil.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battel and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and privy conſpiracy, from all falſe doctrine and hereſie, from hardneſs of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of Life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Mother, Prince James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of thy Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Councel, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That it may please thee to give to all Nations, unity, peace, and concord.

We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succor, help and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring with childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend lives according to thy holy Word.

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb of God, that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle.

O Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didest in their days, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us O Christ.

Graciously look upon our afflictions.

Pittifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ: graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our onely Mediator and Advocate Jesus Christ our Lord. Amen.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall be said also this that followeth.

ALmighty God, which by thy divine providence hast appointed divers orders of ministers in the Church, and didst inspire thine holy Apostles, to choose unto this order of Deacons, the first Martyr S. Stephen with other: mercifully behold these thy servants now called to the like office and administration, replenish them so with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the congregation, through the merits of our Savior Jesu Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

LIkewise must the ministers be honest, not double tongued, nor given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and a great liberty in the faith which is in Christ Jesu.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that then thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godliness, God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or else this out of the sixth of the Acts.

THen the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God, and serve tables: Wherefore, brethren, look ye out among you seven men of honest report, and full of the holy Ghost and wisdom, to whom we may commit this business: but we will give our selves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. These they set before the Apostles, and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the Kings Supremacy, and against the power and authority of all foreign Potentates, to be ministred unto every of them that are to be ordered.

The Oath of the Kings Sovereignty.

I A. B. do utterly testifie and declare in my conscience, that the Kings Highness is the onely supreme governor of this Realm, and of all other His Highness Dominions and Countreys, aswell in all spiritual or ecclesiastical things or causes, as temporal, and that no foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have any jurisdiction, power, superiority, preeminence, or authority ecclesiastical, or spiritual within this Realm, and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true Allegiance to the Kings Highness, His Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, priviledges, preeminences and authorities, granted or belonging to the Kings Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the holy Ghost to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you think that ye truly be called according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministery of the Church?

Answer.

I think so.

The Bishop.

Do you unfeignedly believe all the Canonical Scriptures of the old and new Testament?

Answer.

I do believe. The

The Biſhop.

WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

IT appertaineth to the office of a Deacon in the church, where he ſhall be appointed, to aſſiſt the Prieſt in divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in diſtribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to inſtruct the youth in the Catechiſm, to baptize, and to preach, if he be admitted thereto by the Biſhop. And further more, it is his office, where proviſion is ſo made, to ſearch for the ſick, poor, and impotent people of the pariſh, to intimate their eſtates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the pariſh, or other convenient alms: will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your family, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholeſome examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary and other chief Miniſters of the Church, and them to whom the government and charge is committed over you, following with a glad minde and will their godly admonitions?

Anſwer.

I will endeavor my ſelf, the Lord being my helper.

Then the Biſhop laying his hands ſeverally upon the head of every of them, ſhall ſay.

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the holy Ghoſt. Amen.

Then ſhall the Biſhop deliver to every one of them the new Teſtament, ſaying,

Take thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto ordinarily commanded.

Then one of them appointed by the Biſhop, ſhall read the Goſpel of that day.

Then ſhall the Biſhop proceed to the Communion, and all that are ordered, ſhall tarry and receive the holy Communion, the ſame day with the Biſhop.

The Communion ended, after the laſt Collect, and immediatly before the Benediction, ſhall be ſaid this Collect following.

ALmighty God, giver of all good things, which of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Offices of Deacons in thy Church: make them we beſeech thee (O Lord) to be modeſt, humble and conſtant in their miniſtration, to have a ready will to obſerve all ſpiritual diſcipline, that they having alwaies the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well uſe themſelves in this inferiour office, that they may be found worthy to be called unto the higher miniſteries in thy Church, through the ſame thy Son our Saviour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed unto the Deacon that he muſt continue in that office of a Deacon, the ſpace of a whole year at the leaſt (except for reaſonable cauſes it be otherwiſe ſeen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration, in executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood.

When the exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth.

FRom Miletо Paul sent messengers to Ephesus, and called the elders of the congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons serving the Lord with all humblenes of mind, and with many tears and temptations which happened unto me by the layings await of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith which is toward our Lord Jesus. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every Citie, saying that bands and trouble abide me. But none of these things move me, neither is my life dear unto my self, that I might fulfil my course with joy, and the ministration of the word which I have received of the Lord Jesu, to testifie the Gospel of the grace of God. And now behold, I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise speaking perverse things, to draw disciples after them. Therefore awake, and remember that by the space of three years, I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctifyed. I have desired no mans silver, gold or vesture: Yea, you know your selves, that these hands have ministred unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give than to receive.

Or else this third chapter of the first Epistle to Timothy.

THis is a true saying, If any man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousnes, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young scholler, lest he swell, and fall into the judgement of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

1 Tim. 3. This when Deacons and Priests are made both in one day.

Likewise must the ministers be honest, not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own houshold: For they that minister well,

get

get themselves a good degree, and great liberty in the faith, which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayest have yet knowledge, how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godliness: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After this shall be read for the gospel, a piece of the last Chapter of Matthew, as followeth.

JEsus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even until the end of the world.

Or else this that followeth out of the tenth Chapter of Saint John.

VErily verily I say unto you, He that entreth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep: and all (even as many as came before me) are thieves and murderers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe, and go in and out, and find pasture. A thief cometh not but for to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this, of the xx. chapter of John.

THe same day at night, which was the first day of the Sabbaths, when the doors were shut (where the disciples were assembled together, for fear of the Jews) came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoevers sins ye remit, they are remitted unto them: and whosoevers sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung.

COme holy Ghost eternal God, proceeding from above:

Both from the Father and the Son, the God of peace and love.

Visit our minds, and into us, thy heavenly grace inspire.

That in all truth & godliness, we may have true desire.

Thou art the very comforter, in all woe and distress:

The heavenly gift of God most high, which no tongue can express.

The fountain and the lively spring, of joy celestial.

The fire so bright, the love so clear, and Unction spiritual.

Thou in thy gifts art manifold, whereby Christs Church doth stand.

In faithful hearts writing thy law, the finger of Gods hand.

According to thy promise made, thou givest speech of grace:

That through thy help the praise of God, may sound in every place.

O holy Ghost into our wits, send down thy heavenly light:

Kindle our hearts with fervent love, to serve God day and night.

Strength and stablish all our weakness, so feeble and so frail:

That neither flesh, the world, nor devil, against us do prevail.

Put back our enemy far from us, and grant us to obtain,

Peace in our hearts with God and man, without grudge or disdain.

And grant O Lord, that thou being, our leader and our guide.

We may eschew the snares of sin, and from thee never slide.

To us such plenty of thy grace, good Lord grant, we thee pray:

That thou mayest be our Comforter at the last dreadful day.

Of all strife and dissension, O Lord dissolve the bands:

And make the knots of peace and love, throughout all Christian lands.

Grant us O Lord, through thee to know, the Father most of might.

That of his dear beloved Son, we may attain the sight.

And that with perfect faith also, we may acknowledge thee:

The Spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Son equal:

And to the holy Spirit also, one God coeternal.

And pray we that the onely Son, vouchsafe his Spirit to send.

To all that do profess his Name, unto the worlds end. Amen.

And then the Arch-deacon shall present unto the Bishop, all them that shall receive the order of Priesthood that day, the Arch-deacon saying.

REverend Father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people.

GOod people, these be they whom we purpose, God willing to receive this day unto the holy office of Priesthood: For after due examination, we find not to the contrary, but that they be lawfully called to their function and ministery, and that they be persons meet for the same: but yet if there be any of you which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministery, now in the name of God declare the same.

And if any great crime or impediment be objected.

Ut supra in Ordine Diaconatus, usque ad finem Letaniæ, cum hac Collecta.

ALmighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders of Ministers in thy Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them so with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the oath concerning the Kings Supremacy, as it is set forth in the order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Jesus Christ, to have in remembrance unto how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastors, and the stewards of the Lord, to teach, to premonish, to feed, and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwaies therefore printed in your remembrance, how great a treasure is committed to your charge? for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body.

And

And if it shall chance the same Church or any member thereof, to take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your ministery towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either of error in religion, or for viciousness in life:

Then, forasmuch as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you your selves offend, neither be occasion that other offend. Howbeit, ye cannot have a mind and a will thereto of your selves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceive how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined, by Gods grace, to give your selves wholly to this vocation, whereunto it hath pleased God to call you, so that (as much as lieth in you) you apply your selves wholy to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our onely Mediator and Savior Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax riper and stronger in your ministery: and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: and that ye may be wholsome and godly examples and patterns for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

Do you think in your heart that you be truly called according to the will of our Lord Jesu Christ, and the order of this Church of England, to the Ministery of Priesthood?

Answer.

I think it.

The Bishop.

BE you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence always so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same, according to the commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

I will so do by the help of the Lord.

The Bishop.

WIll you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines,

contrary to Gods word, and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your own selves and your families according to the doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

WIll you maintain and set forwards (as much as lieth in you) quietness, peace and love among all Christian people, and specially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary and other chief ministers, unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop say.

ALmighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this the Congregation shall be desired secretly in their prayers, to make humble supplications to God for the foresaid things for the which prayers there shall be a certain space kept in silence.

That done, the Bishop shall pray in this wise.

¶ Let us pray.

ALmighty God, and heavenly Father, which of thine infinite love and goodness towards us, hast given to us thy onely and most dear beloved Son Jesus Christ to be our redeemer, and author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labour and Ministery, he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name. For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministery of salvation of mankind; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto us all, which either here, or elsewhere call upon thy Name, that we may shew our selves thankful to thee for these and all other thy benefits, and that we may daily increase and go forwards, in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed kingdom enlarged, through the same thy Son our Lord Jesus Christ, which liveth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying.

REceive the holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying.

TAke thou authority to preach the word of God, and to minister the holy

holy Sacraments in this Congregation, where thou ſhalt be ſo appointed.

When this is done, the Congregation ſhall ſing the Creed, and alſo they ſhall go to the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where the hands were laid upon them, until ſuch time as they have received the Communion.

The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid this Collect.

MOſt mercifull Father, we beſeech thee ſo to ſend upon theſe thy ſervants thy heavenly bleſſing, that they may be clad about with all juſtice, and that thy word ſpoken by their mouthes may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive the ſame as thy moſt holy word, and the means of our ſalvation, that in all our words and deeds we may ſeek thy glory, and the encreaſe of thy Kingdom, through Jeſus Chriſt our Lord. Amen.

And if the order of Deacons and Prieſthood be given both upon one day, then ſhall all things at the holy Communion be uſed, as they are appointed at the ordering of Prieſts, ſaving that for the Epiſtle, the whole third Chapter of the firſt to Timothy ſhall be read, as it is ſet out before in the order of Prieſts. And immediately after the Epiſtle, the Deacons ſhall be ordered. And it ſhall ſuffice the Letany to be ſaid once.

The form of Conſecrating of an Arch-Biſhop, or Biſhop.

At the Communion.

The Epiſtle.

THis is a true ſaying, If a man deſire the office of Biſhop, he deſireth an honeſt work. A Biſhop therefore muſt be blameleſs, the husband of one wife, diligent, ſober, diſcreet, a keeper of hoſpitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetouſneſs, one that ruleth well his own houſe, one that hath children in ſubjection with all reverence. For if a man cannot rule his own houſe, how ſhall he care for the Congregation of God? He may not be a young ſcholar, leſt he ſwell, and fall into the judgement of the evil ſpeaker. He muſt alſo have a good report of them which are without, leſt he fall into rebuke and the ſnare of the evil ſpeaker.

The Goſpel.

JEſus ſaid to Simon Peter, Simon Johanna, loveſt thou me more than theſe? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee: He ſaid unto him, Feed my Lambs. He ſaid to him again the ſecond time, Simon Johanna, loveſt thou me? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee: He ſaid unto him, Feed my ſheep. He ſaid unto him the third time, Simon Johanna, loveſt thou me? Peter was ſorry, becauſe he ſaid unto the third time, Loveſt thou me. And he ſaid unto him, Lord thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

Or elſe out of the tenth Chapter of John, as before in the order of Prieſts.

After the Goſpel and Creed ended: firſt the elected Biſhop ſhall be preſented by two Biſhops, unto the Arch-Biſhop of that Province, or to ſome other Biſhop appointed by his Commiſſion: the Biſhops that preſent him, ſaying,

MOſt reverend Father in God, we preſent unto you this godly and well learned man to be conſecrated Biſhop.

Then ſhall the Arch-biſhop demand the Kings mandate for the Conſecration, and cauſe it to be read, and the Oath touching the knowledge of the Kings Supremacy, ſhall be miniſtred to the perſons elected, as it is ſet out in the order of Deacons. And then ſhall be miniſtred the Oath of due obedience unto the Arch-biſhop, as followeth.

The Oath of due obedience to the Arch-biſhop.

IN the Name of God, Amen. I. N. choſen Biſhop of the Church and See of N. do profeſs and promiſe all due reverence

verence and obedience to the Archbishop, and to the Metropolitical Church of N. and to their successors: so help me God through Jesus Christ.

This Oath shall not be made at the Consecration of an Arch-bishop.

Then the Arch-bishop shall move the Congregation present, to pray, saying thus to them.

BRethren, it is written in the Gospel of S. Luke, that our Saviour Christ continued the whole night in prayer, ere ever that he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the disciples which were at Antioch did fast and pray, ere ever they laid hands upon or sent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, ere that we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

Then shall be said the Letany as afore in the order of Deacons.

And after this place, That it may please thee to illuminate all Bishops, &c. He shall say,

That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Answer. We beseech thee to hear us good Lord.

Concluding the Letany in the end, with this prayer.

ALmighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and ministery of a Bishop; and replenish him so with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chair, shall say to him that is to be consecrated.

BRother, forasmuch as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands and admitting of any person to the government of the Congregation of Christ, which he hath purchased with no less price than the effusion of his own blood: afore I admit you to this administration, whereunto you are called, I will examine you in certain articles, to the end the congregation present may have a trial, and bear witness how ye be minded to behave your self in the Church of God.

Are you perswaded that you be truly called to this ministration according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures contain sufficiently all doctrine, required of necessity for eternal salvation through the faith in Jesus Christ? And are you determined with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that you shall be perswaded may be concluded and proved by the same?

Answer. I am so perswaded and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your self in the said holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholsom doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

BE you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to Gods word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready the Lord being my helper.

The Archbishop.

WIll you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to lay against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WIll you maintain and set forward (as much as shall lie in you) quietness, peace and love among all men:

and

and such as be unquiet, disobedient and criminous within your Diocess, correct and punish according to such authority as ye have by Gods word, and as to you shall be committed by the ordinance of this realm?

Answer. I will so do, by the help of God.

The Archbishop.

WIll you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew my self by Gods help.

The Archbishop.

ALmighty God our heavenly Father, who hath given you a good wil to do all these things: grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall be sung or said, Come holy Ghost, &c.

As it is set out in the order of Priests.

That ended, the Archbishop shall say.

Lord hear our prayer.

Answer. And let our cry come unto thee.

¶ Let us pray.

ALmighty God, and most merciful Father, which of thine infinite goodness hast given thy only and most dear beloved Son Jesus Christ to be our Redeemer and author of everlasting life, who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying and making perfect his Congregation: grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, and glad tidings of reconcilement to God, and to use the authority given unto him, not to destroy but to save, not to hurt but to help: so that he as a wise and faithful servant giving to thy family meat in due season, may at the last be received into joy, through Jesu Christ our Lord, who with thee and the holy Ghost, liveth and reigneth one God world without end. Amen.

Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, the Archbishop saying.

TAke the holy Ghost, and remember that thou stir up the grace of God which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Archbishop shall deliver him the Bible, saying.

GIve heed unto reading, exhortation and doctrine. Think upon these things contained in this book. Be diligent in them, that the encrease coming thereby, may be manifest unto all men. Take heed unto thy self, and unto teaching, and be diligent in doing them: for by doing this thou shalt save thy self and them that hear thee. Be to the flock of Christ a shepherd not a wolf: feed them, devour them not: hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost, be so merciful, that ye be not too remiss: so minister discipline, that you forget not mercy, that when the chief Shepherd shall come, ye may recieve the immarcessible crown of glory, through Jesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediatly before the Benediction, shall be said this Prayer.

MOst merciful Father, we beseech thee, to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine, but also may be, to such as believe, an wholsom example, in word, in conversation, in love, in faith, in chastity, and purity: that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the holy Ghost, world without end. Amen.

FINIS.

THE WHOLE BOOKE OF PSALMES

Collected into Englisſh Meeter by *Thomas Sternhold, John Hopkins*, and others: conferred with the Hebrew; with apt notes to ſing them withall.

Set forth and allowed to be ſung in all Churches, of all the people together, before and after Morning and Evening Prayer, as alſo before & after Sermons: and moreover in private houſes, for their godly ſolace and comfort, laying apart all ungodly ſongs and Ballads, which tend onely to the nouriſhing of vice, and corrupting of youth.

JAMES V.

If any be afflicted, let him pray: and if any be merry, let him ſing Pſalmes.

LONDON,
Printed by *S. G.* for the Company of Stationers, 1661.

Cum Privilegio.

A TREATISE MADE BY *Athanasius* the great, concerning the use and vertue of the *Psalmes*.

ALl holy Scripture is certainly the teacher of all vertue and of true Faith, but the book of the Psalmes doth expres after a certain manner, the very state & condition of the soul. For as he which intendeth to present himself to a King, first will compound with himself to set in good order both his gesture and his speech, lest else he might be imputed rude and ignorant: even so doth this godly booke informe all such as be desirous to lead their life in vertue, and to know the life of our Saviour, which he led in his conversation, putting them in minde in the reading thereof of all their affections and passions whereto their soule is inclined. Moreover the Psalms inform and teach every man with divers instructions, whereby he may not onely espy the affections and state of his soule, and to win a good pattern and discipline how he may please God; but also with what form of words he may amend himself, and how to give God due thanks, lest if he should speak otherwise than were convenient, he should fall into impiety, by his unreverent estimation of God, for we must all make an account to the Judge, as well of our evill deeds, as of our words.

IF therefore thou wouldst at any time describe a blessed man, who he is, and what thing maketh him to be so, thou hast the 1, 32, 41, 112, 128 Psalmes.

2 If thou wouldst rebuke ẏ Iews for their spight they had to Christ, thou hast ẏ 2 Psal.

3 If thy own familiars pursue thée, and if many rise against thée, say the 3, 143. Psal.

4 If thus in trouble thou hast called on God, & hast tarried upon his help, and wouldest give him thanks for that he heard thée with his help, sing the 40, 116 Psalmes.

5 If that thou séest evil men to lay snares for thée, and therefore desirest Gods eares to hear thy prayer, sing the 5 Psalme.

6 If thou féelest Gods dreadful threats, and séest thy self afraid of them, thou maist say the 9, 31, 88 Psalmes.

7 If any take counsel against thée, as Achitophel did against David, if thou be admonished thereof, sing the 7 Psalme.

8 If thou in beholding ẏ grace of our Saviour spread on every side, especially for restoring of mankind to salvatiõ, & wouldst speak therof in meditatiõ to God, sing the 8 Psal.

9 If so again, thou wilt sing in giving thanks to God, for the prosperous gathering of thy fruits, use the 8 Psalme.

10 If thou wouldst have thine adversary kept back, and thy soul saved, trust not in thy selfe, but in the Son of God, sing the 9 Psalme.

11 If thou perceivest God to be wroth with his people, as though he regarded them nothing, thou hast to pacifie him to complain thereof, the 10, 60, 74 Psalmes.

12 If

12 If any man would put thée in fear, have thou thy hope in God, & ſing the 11 Pſalme.
13 If thou beholdeſt the pride of any man, and ſéeſt malice to abound, ſo that there is no godlineſſe among men, repair then to God, and ſay the 12 Pſalme.
14 If thine adverſary lye long in wait againſt thée, deſpair not, as though God had forgotten thée, but call upon the Lord, and ſing the 13, 22, 61 Pſalmes.
15 If thou hearéſt any to blaſpheme God in his providence, be not partaker with them in wickedneſs, but make haſt to God, and ſay the 14, 55 Pſalmes.
16 If thou deſireſt to know who is a Citizen of Heaven, ſing the 15 Pſalme.
17 If thou haſt néed of Prayer for ſuch as be againſt thée, and have cloſed thy ſoul on every ſide, ſing the 10, 17, 86, 148 Pſalmes.
18 If thou haſt eſcaped from thine enemies, and art delivered from them who purſued thée, ſing thou the 18, 86 Pſalmes.
19 If thou doſt wonder at the order of things created by God, conſider the grace of ỹ divine providence, ſing the 19, 24 Pſalmes.
20 If thou ſéeſt a man in adverſity comfort him, & pray for him with the 20 Pſalme.
21 If thou perceiveſt thy ſelf to be defended and fed by God, and to live proſperouſly, rejoyce therein, and ſing the 23 Pſalme.
22 If thine enemies conſpire againſt thée, lift up thy ſoul to God, & ſay the 24 Pſalme: and thou ſhalt eſpy them to labour but in vain againſt thée.
23 If thine enemies cluſter againſt thée, and go about with their bloody hands to deſtroy thée, go not thou about by mans help to revenge it, for all mans judgements are not truſty, but deſire God to be Judge, for he alone is Judge, and ſay the 26, 35, 43 Pſalmes.
24 If they preſs more fiercely on thée, though they be in number like an armed hoſt, fear them not which thus reject thée, as though thou wert not annointed and elected of God, but ſing the 27 Pſalme.
25 If they be yet ſo impudent, that lay wait againſt thée ſo that it is not lawful for thée to have any vocation by them, regard not them, but ſing to God the 28 Pſalme.
26 If thou wilt exhort and provoke Kings and Princes to ſubmit their powers to God, and to regard his honour, ſing the 29, 82 Pſalmes.
27 If thou renew and build thine houſe, both of thy ſoul, whereto thou receiveſt God to hoſt, and of thy temporall habitation, ſing the 30, 48, 127 Pſalmes.
28 If thou ſéeſt thy ſelfe had in hate for the truths ſake, of thy friends and kinſfolkes, leave not off thy purpoſe, nor fear them which be againſt thée, but thinke on them which follow, and ſing the 31 Pſalme.
29 If thou beholdeſt ſuch as be baptized, & delivered from the corruption of their birth, praiſe thou the bountiful grace of God, and ſing the 32 Pſalme.
30 If thou delighteſt to ſing among many, call together righteous men of godly life, and ſing the 33 Pſalme.
31 If by chance thou falleſt among thine enemies, and yet haſt ſo fortunately eſcaped them, if therfore thou wilt give thanks, call together méek men, and ſing the 34 Pſalm.
32 If thou ſéeſt wicked men contend amongſt themſelves to do miſchief, think not that their nature doth impell them by neceſſity to work ſin againſt their will, as certain hereticks ſuppoſe, but conſider the 36 Pſalm, and thou ſhalt ſée that they be to themſelves their owne occaſion of ſinning.
33 If thou ſéeſt how wicked men do much wickedneſs, and yet ſimple folk praiſe ſuch when thou wilt admoniſh any man not to follow them, nor to be like unto them, becauſe they ſhall be ſhortly rooted out and deſtroyed, ſpeak to thy ſelf and them in the 37 Pſalm.
34 If thou haſt decréed to take héed to thy ſelf, and ſéeſt thine enemies approach nigh thée, as to ſuch the adverſary is moſt provoked to come with aſſault, and therefore wilt prepare thy ſelf, ſing the 39 Pſalme.
35 If thou ſéeſt many poor men to beg. & wilt ſhew pity to them, thou maiſt both thy ſelf receive to mercy, and exhort others to do the ſame, ſaying the 41 Pſalme.
36 If thou haſt a deſire to God-ward, and hearéſt thine enemies to upbraid thée, be not troubled, but conſider what fruit of immortality riſeth to thée for this deſire, comfort thy ſoul with hope to God, and ſo therein relieving and aſſwaging the heavineſſe of thy life, ſay the 41 Pſalme.

37 If thou wilt remember Gods benefits which he did to our Fathers, both in their outgoing from Egypt, and in the Deſart, and how good God was unto them, but they unthankfull to him, thou haſt the 44. 78, 89, 102, 106, 114, 117 Pſalmes.
38 If thou haſt made thy refuge to God, & haſt eſcaped ſuch trouble as was prepared againſt thée, if thou wilt give thanks, and ſhew out his kindneſs to thée, ſing the 46 Pſal.
39 If thou wilt know how to give thankes to God, when thou doſt reſort to him, with underſtanding ſing the 47, 48 Pſalmes.
40 If thou wilt exhort men to put their truſt in the living God, who miniſtreth all things abundantly to good mens uſe, and blameth the madneſſe of the world, which ſerve their God Mammon ſo inordinately, ſing the 49 Pſalme.
41 If thou wouldſt call upon the blinde world for their wrong confidence in their brutt ſacrifices, & ſhew them what ſacrifice God hath moſt required of them, ſing the 50 Pſal.
42 If thou haſt ſinned, and art converted and moved to do penance, deſirous to have mercy, thou haſt words of confeſſion in the 51 Pſalme.
43 If thou haſt ſuffered falſe accuſation before the King, and ſeeſt the Devill to triumph thereof, goe aſide, and ſay the 52 Pſalme.
44 If they which perſecute thée with accuſations would betray thée, as the Phariſees did Jeſus, and as the Aliants did David: diſcomfort not thy ſelfe therewith, but ſing in good hope to, God the 45, 69, 57 Pſalmes.
45 If thine adverſaries which trouble thée do upbraid thée, and that they which ſeem to be thy friends ſpeak moſt againſt thee, whereupan, if in thy meditation, thou art ſomewhat grieved thereat, thou maiſt call on God, ſaying the 55 Pſalme.
46 If perſecution come fierce on thee, and unawares chance to enter into the Cave, where thou hideſt thy ſelfe, fear not, for in this ſtrait thou ſhalt have expediens words, both to comfort thee, and put thee in old remembrance, with 57, 141 Pſalmes.
47 If thou wilt confound Hypocrites which make glorious ſhews outwardly, ſpeak their converſion with the 58 Pſalme.
48 If thy purſuers command thy houſe to be watched, when thou art eſcaped, give thanks to God, and grave it in the tables of thy heart for a perpetual remembrance, and ſay the 56 Pſalme.
49 If thine enemies cruelly aſſault thee, and would catch thy life, offer thy ſubjection to God againſt them and be of good comfort: for the more they rage, the more ſhall God ſubdue them, and ſay the 62 Pſalme.
50 If thou flyeſt perſecution, and getteſt thée into a wilderneſſe fear them not, as though thou wert alone: but having God nigh unto thée, riſe unto him early in the morning, ſinging the 63 Pſalme.
51 If thine enemies would put thée in fear, and never ceaſe to lay trains for thée, and picke all māner of quarrels againſt thée, though they be very many, give no place to them; for ẏ darts of babes ſhall be their deſtruction, if thou ſayeſt the 61, 68, 70. 71. Pſalmes.
52 If thou wilt laud God with a Pſalme or Hymne, ſing the 56, 66 Pſalmes.
53 If thou aſkeſt mercy of God, ſing the 67 Pſalme.
54 If thou wouldſt ſing to the Lord, thou haſt what to ſay in the 96, 98 Pſalmes.
55 If thou haſt nēd to confeſſe God with thanks, ſing the 71, 75, 92, 108, 111, 118, 136, 138, 139 Pſalmes.
56 If thou ſeeſt wicked men to proſper in peace, be not offended thereat, but ſay the 73 Pſalme.
57 If thine enemies have beſet the waies whither thou flyeſt, and thou art thereby in great anguiſh, yet in this trouble deſpair not, but pray; and if thy prayer be heard, give God thanks, and ſay the 77 Pſalme.
58 If they perſevere ſtill, and defile ẏ houſe of God, kill the elect, and caſt their bodies to the fowls of the ayre, feare not their cruelty, but ſhew pity to them which be in ſuch agony, and ſay the 79 Pſalme.
59 If thou wilt inform any man with ẏ myſterie of the reſurrection, ſing the 81 Pſalm.
60 If thou wilt ſing to the Lord, call together Gods ſervants on the feſtival day, and ſing the 81, 95, 134 Pſalmes.
61 If thy adverſaries flock together on every ſide, & threat to deſtroy the houſe of God,

and make their conspiracies against the Religion, let not the number and power trouble thée, for thou hast an ancher of the words of the 85 Psalme.
62 If thou castest an eye to Gods houls, and to his eternall Tabernacles, and hast a desire thereto, as the Apostle had, say thou also the 84 Psalme.
63 If Gods wrath be ceased, and the captivity ended, thou hast cause how to give thāks to God with David, recounting his goodnes to thée & others, with ỳ 77,85,116 Psalmes.
64 If thou wilt rebuke Paynims and Heretiques, for that they have not the knowledge of God in them, thou maist have an understanding to sing to God the 86, 115 Psalmes.
65 If thou wilt know and sée the dissent that the Catholique Church hath from Schism, and wouldst convert them, or to discern the Church concerning the outward appearance, and formes thereof, thou maist say the 87 Psalme.
66 If thou wouldest know how Moses prayed to God, and in his meditation recounting the brittle estate of mans life, desire God to direct so his short life, that he might follow wisdome; read the 90 Psalme.
67 If thou wouldest comfort thy self and others in true Religion, and teach them that hope in God, that he will never suffer a soule to be confounded, but make it bold without feare, with Gods protection, sing the 9 Psalme.
68 If thou wilt sing on the Sabbath day, thou hast the 91 Psalme.
69 If thou wilt sing on the Sunday in meditation of Gods holy word, desiring to be instructed therein, whereby thou maist rest in Gods most holy Will, and cease from all the works and doctrines of vain men, revolve that noble Psalme 119.
70 If thou wilt sing the second day of the Sabbath, thou hast the 95 Psalme.
71 If thou wilt sing to the Lord, thou hast what to say in the 96, 98 Psalmes.
72 If thou wilt sing the 4th. day of the Sabbath, sing the 94 Psalme: for then when ỳ Lord was betrayed, he began to take revenge on death, and to triumph over it: therefore when thou readest the Gospel, wherein thou hearest the Iewes to take counsell against the Lord, and that he standeth boldly against the Devil, then sing the aforesaid Psalme.
73 If thou wilt sing on good Friday, thou hast a commendation of the Psalme 93; for then was the house of Gods Church builded, and grounded soundly, though the enemies went about to hinder it, for which cause sing to God the songs of triumphant victory, with the said Psalme, and with the 98 and 129 Psalmes.
74 If there be any captivity wherein thy house is laid waste, and yet builded again, sing the 96 Psalme.
75 If the land be vexed with enemies, and after come to any rest by the power of God, if thou wilt sing therefore, sing the 97 Psalme.
76 If thou considerest the providence of God in his governance over all, & wilt instruct any with true faith and obedience, when thou hast first perswaded them to confess themselves, sing the 100. 147 Psalmes.
77 If thou dost acknowledge God in his judicial power, and that in judgement he mixeth mercy, if thou wilt draw nigh unto him, thou hast the words of the 101 Psalme to the end.
78 If for the imbecillity of thy nature thou art weary with the continuall miseries and griefs of this life, and wouldst comfort thy selfe, sing the 102 Psalme.
79 If thou wilt give thanks to God, as it is most convenient and due for all his gifts: when thou wilt so do, thou hast to rejoyce thy selfe thereunto with 103, 104 Psalmes.
80 If thou wilt praise God, and also know how, and for what cause, and with what words thou mayest best do it, consider the 113, 117, 133, 145, 147, 148, 149, 150 Psalmes.
81 If thou hast faith to such things as God speaketh, and believest that which in prayer thou utterest, say the Psalme 116. to the end.
82 If thou sélest thy selfe to rise upwards in degrées of well-working, as though thou sayest with St. Paul, I forget those things which are behind me, and set mine eyes on those things which be before me, thou hast the 120 Psalme.
83 If thou bést holden in thraldome under straying and wandring thoughts, and sélest thy selfe drawn by them, whereof thou art sorry, then stay thy self from henceforth, and tarry where thou hast found thy self in fault, set thée downe, and mourn thou also as the Hebrew people did, and say with them the 137 Psalme.

84 If

84 If thou perceiveſt that temptations are ſent to proue thée, thou oughteſt after ſuch temptations to giue God the thanks, and ſay the 139 Pſalme.
85 If thou be in bondage by thine enemies, and wouldeſt faine be deliuered, ſay the 140 Pſalme.
86 If thou wouldeſt pray, and make ſupplication, ſay the 141, 142, 143 Pſalmes.
87 If any tyrannous enemy riſe up againſt the people, feare thou no more than David did Goliah, but beleeue like David, and ſing the 144 Pſalme.
88 If thou art elect, and out of low degrée, eſpecially before other, to ſome vocation to ſerue thy brethren, aduance not thy ſelfe againſt them in thine own power, but giue God his glory who did chooſe thée, and ſing the 145 Pſalme.
89 If thou wilt ſing of obedience, praiſing God with Alleluja, thou haſt 105, 106, 107, 111, 112, 113, 114, 115, 117, 135, 148, 149, 150 Pſalmes.
90 If thou wilt meditate on our Saviour Chriſt, thou haſt of him in euery Pſalme, but moſt chiefly in the 25, 45, 110 Pſalmes.
91 Such Pſalmes as ſhew his lawfull generation of his Father, and his corporall preſence be the 11, 69 Pſalmes.
92 Such as do propheſie before of his moſt holy croſſe and paſſion, telling how many deceitfull aſſaults he ſuſtained for us, and how he ſuffered, be the 2, 119 Pſalmes.
93 Such as expreſſe the malicious hatred of the Iewes, and the betraying of Judas, are the 21, 50, 55, 69, 72, 109 Pſalmes.
94 Such as deſcribe his agony in his paſſion, death, ſepulchre, be the 22, 88 Pſalmes.
95 For his dominion and preſence in the fleſh, read the 116 Pſalme.
96 Such as ſhew his glorious reſurrection of body, be the 44, 47 Pſalmes.
97 Such as ſet out his aſcenſion into heaven, are the 93, 96, 98, 99 Pſalmes.
98 And that he ſitteth at the right hand of his Father, the 110 Pſalme maketh manifeſt.
99 Such as ſhew that he hath authority of his Father to judge, expreſſing his iudiciall power, both in condemning the Deuill, and all wicked nations, are the 56, 72, 82 Pſalms.

FINIS.

VENI CREATOR.

Come holy Ghost eternall God, proceeding from
above: both from the Father and the Sonne, the
God of peace and love. Visit our minds, and into
us, thy heavenly grace inspire: that in all truth and godlinesse, we
may have true desire.

Thou art the very comforter in all woe and distresse:
the heavenly gift of God most high, which no tongue can expresse.
The fountain and the living spring of joy celestiall:
the fire so bright, the love so cleare, and unction spirituall.

Thou in thy gifts art manifold, whereby Christs Church doth stand:
in faithfull hearts writing thy Law, the finger of Gods hand.
According to thy promise made thou givest speech of grace:
that through thy helpe the praise of God may stand in every place.

O holy Ghost into our wits send downe thy heavenly light:
kindle our hearts with fervent love, to serve God day and night.
Strength and stablish all our weakenesse, so feeble and so fraile:
that neither flesh, the world, nor devil against us do prevail.

Put back our enemies farre from us, and grant us to obtaine,
peace in our hearts with God and man, without grudge or disdaine.
And grant (O Lord) that thou being our leader and our guide:
we may eschew the snares of sinne, and from thee never slide.

To us such plenty of thy grace, good Lord grant we thee pray:
that thou maist be our comforter, at the last dreadfull day.
Of all strife and dissention, O Lord dissolve the bands:
and make the knots of peace and love throughout all Christian Lands.

Grant us O Lord through thee to know, the Father most of might:
that of his deare beloved Sonne we may attaine the sight:
And that with perfect faith also we may acknowledge thee,
the Spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Sonne equall,
and to the holy Spirit also, one God coeternall:
And pray we that his onely Sonne, vouchsafe his Spirit to send
to all that doe professe his Name unto the worlds last end.

Venite

Venite exultemus. Pſalme xcv.

O Come and let us now reioyce, and ſing unto the Lord:
and to our onely Sauiour, alſo with one accord.
Let us come before his face, with inward reuerence:
confeſſing all our former ſinnes, and that with diligence.

To thanke him for his benefits, alwayes diſtributing:
wherefore to him right ioyfully in Pſalmes now let us ſing.
And that becauſe that God alone is Lord magnificent:
and eke above all other gods, a King omnipotent.

His people doth not he forſake at any time or tide:
and in his hands are all the coaſts of all the world ſo wide.
And with his loving countenance he loketh every where:
and doth behold the tops of all the mountaines farre and neere.

The ſea and all that is therein are his, for he them made:
and eke his hand hath faſhioned the earth which doth not fade.
O come therefore and worſhip him, and downe before him fall:
and let us knéele before the Lord, the which hath made us all.

He is our God, our Lord, and King, and we his people are:
his flocke and ſhéepe of his paſture, of whom he taketh care.
This day if ye will heare his voyce, then harden nor your heart:
as in the bitter murmuring, when ye were in deſart.

Which thing was their negligence, committed in the time
of trouble in the wilderneſſe, a great and grieuous crime.
Whereas your fathers tempted me, and tri'd me every way:
they proued me, and ſaw my workes, what I could do or ſay.

Theſe forty yeares I haue béene griev'd with this generation:
and euermore I ſayd they err'd in their imagination.
Wherewith their hearts were ſore cumbred long time and many dayes:
wherefore I ſaid aſſuredly they haue not known my wayes.

To whom I in mine anger ſwore, that they ſhould not be bleſt:
nor ſée my ioy celeſtiall, nor enter in my reſt.

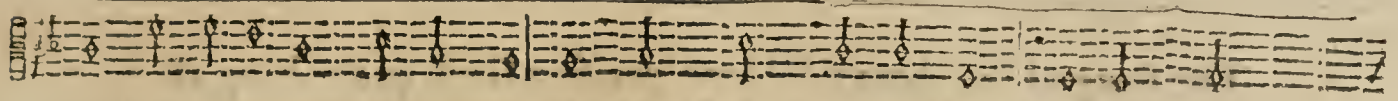
Gloria Patri.

All laud and praiſe be to the Lord, O that of might art moſt:
to God the Father and the Sonne, and to the Holy Ghoſt.
As it in the beginning was, for ever heretofore:
and is now at this preſent time, and ſhall be evermore.

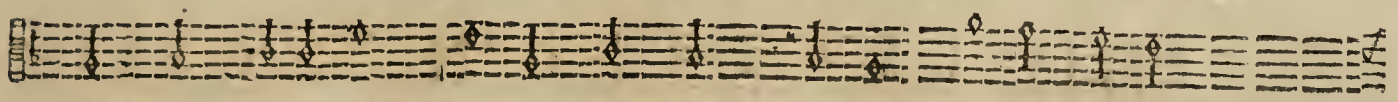
The Song of Saint *Ambroſe*, called *Te Deum.*

Ee praiſe thee God, we knowledge thée, the onely Lord to be,

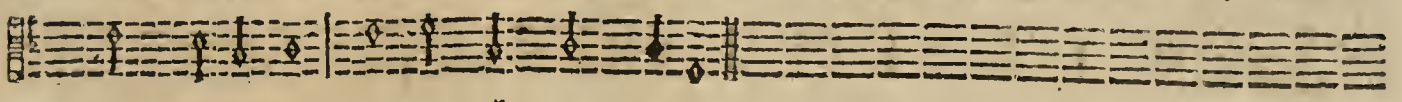
and



and as eternall Father all the earth doth worship thée : To thée all



Angels cry, the heavens, and all the powers therein : To thee Cherub



and Seraphin, to cry they do not lin.

O holy, holy, holy Lord, of Sabbath Lord the God :
through heaven and earth thy praise is spread, and glory all abroad.
Th'Apostles glorious company yéeld praises unto thée :
the Prophets goodly fellowship praise thée continually.

The noble and victorious hoast of Martyrs sound thy praise :
the holy Church throughout the world doth knowledge thée alwayes.
Father of endlesse Majesty they do acknowledge thee,
thy Christ, thine honourable, true, and onely Sonne to be.

The holy Ghost the Comforter, of glory thou art King,
O Christ : and of the Father art the Sonne everlasting.
When sinfull mans decay in hand thou tookest to restore :
to be inclos'd in Virgins wombe thou didest not abhorre.

When thou hadst overcome of death the sharpe and cruell might,
thou heavens Kingdome didst set ope to each beléeving wight.
In glory of the Father thou didst sit on Gods right hand :
we trust that thou shalt come our Judge, our cause to understand.

Lord help e thy servants whom thou hast bought with thy precious blood :
and in eternall glory set them with thy Saints so good.
O Lord do thou thy people save, blesse thine inheritance :
Lord governe them, and Lord do thou for ever them advance.

We magnifie thée day by day, and world without an end
adore thy holy Name : O Lord vouchsafe us to defend
From sinne this day : Have mercy Lord, have mercy on us all :
and on us as we trust in thée, Lord let thy mercy fall.

O Lord, I have reposed all my confidence in thée :
put to confounding shame therefore, Lord let me never be.

The Song of the three Children praiſing God, provoking all Creatures to doe the ſame.

All ye woꝛkꝭ of God the Loꝛd, bleſſe ye the Loꝛd, pꝛaiſe him, and magnifie him foꝛ ever.

2 O ye the Angels of the Loꝛd, bleſſe ye the Loꝛd, pꝛaiſe him and magnifie him foꝛ ever.
3 O ye the ſtarry heavens high, bleſſe ye the Loꝛd, pꝛaiſe him, and magnifie him foꝛ ever.
4 O ye the waters above the ſkie, bleſſe ye the Loꝛd, &c.
5 O all ye powers of the Loꝛd, bleſſe ye the Loꝛd, &c.
6 O ye the ſhining Sunne and Moone, bleſſe ye the Loꝛd, &c.
7 O ye the glittering Starres of heaven, bleſſe ye the Loꝛd, &c.
8 O ye the ſhowers and dꝛopping dew, bleſſe ye the Loꝛd, &c.
9 O ye the blowing winds of God, bleſſe ye the Loꝛd, &c.
10 O ye the fire and warming heat, bleſſe ye the Loꝛd, &c.
11 Ye winter and the Summer-tide, bleſſe ye the Loꝛd, &c.
12 O ye the dewes and binding froſts, bleſſe ye Loꝛd, &c.
13 O ye the froſts and chilling cold, bleſſe ye the Loꝛd, &c.
14 O ye congealed Ice and Snow, bleſſe ye the Loꝛd, &c.
15 O ye the nights and lightſome dayes, bleſſe ye the Loꝛd, &c.
16 O ye the darkneſſe and the light, bleſſe ye the Loꝛd, &c.
17 O ye the lightnings and the clouds, bleſſe ye the Loꝛd, &c.
18 O let the earth bleſſe the Loꝛd, yea, bleſſe the Loꝛd, &c.
19 O ye the mountaines and ye hills, bleſſe ye the Loꝛd, &c.
20 O all ye gréene things on the earth, bleſſe ye the Loꝛd, &c.
21 O ye the ever-ſpꝛinging wells, bleſſe ye the Loꝛd, &c.
22 O ye the Seas, and eke the Floods, bleſſe ye the Loꝛd, &c.
23 whales, and all that in waters move, bleſſe ye the Loꝛd, &c.
24 O all ye flying Fowles of the ayre, bleſſe ye the Loꝛd, &c.
25 O all ye beaſts and cattell eke, bleſſe ye the Loꝛd, &c.
26 O ye the childꝛen of mankinde, bleſſe ye the Loꝛd, &c.
27 Let Iſrael eke bleſſe the Loꝛd, yea, bleſſe the Loꝛd, &c.
28 O ye the Pꝛieſts of God the Loꝛd, bleſſe ye the Loꝛd, &c.
29 O ye the ſervants of the Loꝛd, bleſſe ye the Loꝛd, &c.
30 ye ſpirits and ſoules of righteous men, bleſſe ye the Loꝛd, &c.
31 ye holy and ye méeke of heart, bleſſe ye the Loꝛd, &c.
32 O Ananias bleſſe the Loꝛd, bleſſe thou the Loꝛd, pꝛaiſe him and magnifie him foꝛ ever.
33 O Azarias bleſſe the Loꝛd, bleſſe thou the Loꝛd, pꝛaiſe him and magnifie him foꝛ ever.
34 And Miſael eke bleſſe the Loꝛd, bleſſe thou the Loꝛd, pꝛaiſe him and magnifie him foꝛ ever.

The Song of *Zacharias*, called *Benedictus*.

BE onely Lord of Israel, be praised evermore, for through his visitation, and mercy kept in store, his people now he hath redæm'd that long have been in thrall, and spread abroad his saving health, upon his servants all.

In Davids house his servant true, according to his minde:
and also his annointed King, as we in Scripture finde.
As by his holy Prophets all, oft-times he did declare:
the which were since the World began, his wayes for to prepare.

That we might be delivered from them that make debate:
our enemies, and from the hands, of all that do us hate.
The mercy which he promised, our fathers to fulfill:
and thinke upon his covenant made, according to his will.

And also to performe the oath, which he before had sworne,
to Abraham our Father deare, for us that were forlorne,
That he would give himselfe for us, and us from bondage bring:
out of the hands of all our foes, to serve our heavenly King.

And that without all manner feare, and eke in righteousnesse:
and also for to lead our lives, in perfect holinesse.
And thou O Child, which now art borne, and of the Lord elect:
shalt be the Prophet of the Highest, his wayes for to direct.

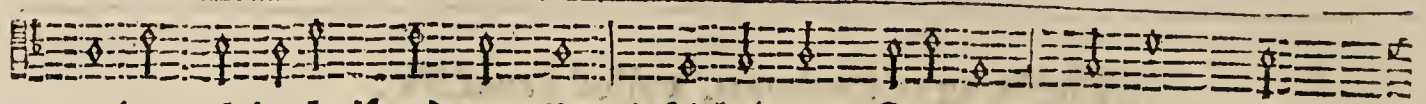
For thou shalt goe before his face, for to prepare his waies:
and also for to teach his will, and pleasure all thy daies.
To give them knowledge how that their Salvation is nére:
and that remission of their sinnes, is through his mercy méere.

Whereby the day-spring from on high, is come us for to visit:
and those for to illuminate, which do in darknesse sit.
To lighten those that shadowed be with death, and eke oppress:
and also for to guide our fèet, the way to peace and rest.

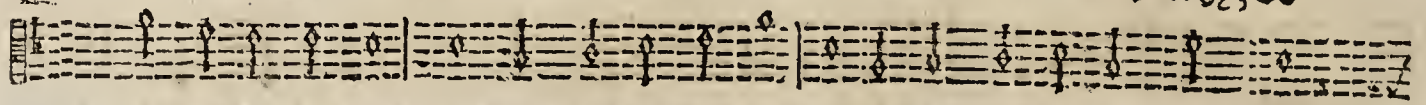
The Song of blessed *Marie*, called *Magnificat*.

MY Soule doth magnifie the Lord, my spirit eke evermore

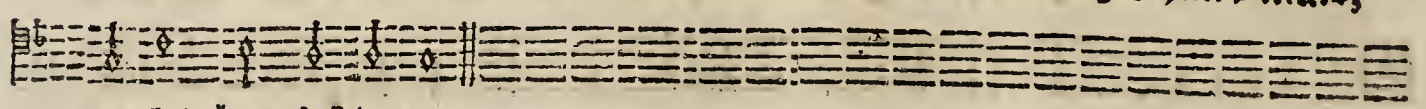
reioyceth



reioyceth in the Lord my God, which is my Saviour : and why, be-



cause he did regard, and gave respect unto, so base estate of his hand-maid,



and let the mighty goe.

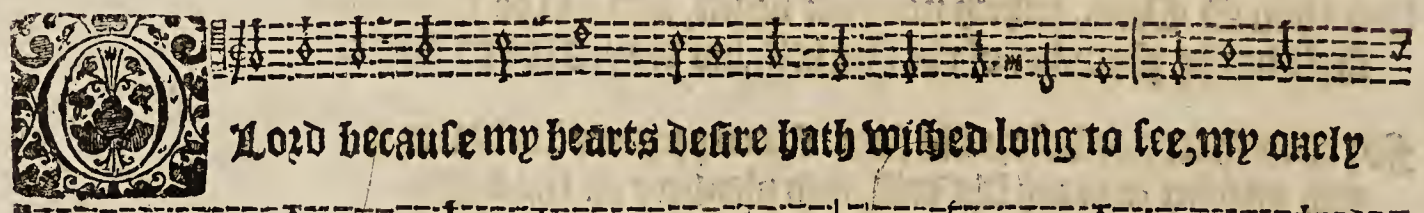
For now behold all nations, and generations all,
from this time forth for evermore, shall me right blessed call.
Because he hath me magnified, which is the Lord of might
whose name be ever sanctifi'd, and prailed day and night.

For with his mercy and his grace, all men he doth inflame:
throughout all generations, to such as feare his name.
He shewed strength with his great arme, and made the proud to start,
with all imaginations, that they have in their heart.

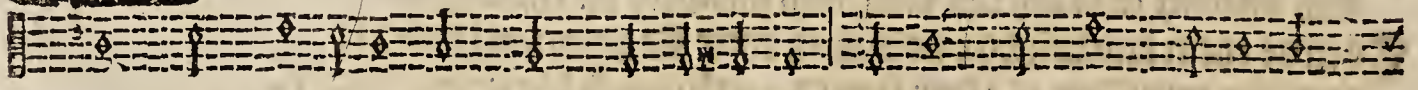
He hath put downe the mighty ones, from their supernall seat,
and did exalt the meeke in heart, as he hath thought it meet,
The hungry he replenished, with all things that were good:
and through his power he made the rich oft-times to want their food.

And calling to remembrance, his mercy every deale,
hath holpen up assistantly, his servant Israel.
According to his promise made, to Abraham before:
and to his seed successively, to stand for evermore.

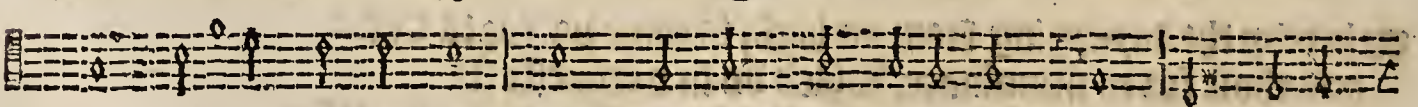
The Song of *Simeon* called *Nunc Dimittis*.



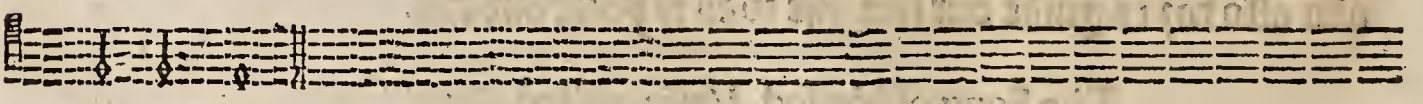
Lord because my hearts desire hath wished long to see, my onely



Lord and Saviour, thy Sonne before I die: the joy and health of all man-



kind desired long before, which now is come into the world, of mercy



bringing store.

Thou sufferest thy servant now, in peace for to depart,
according to thy holy word, which lighteneth my heart.

Because

Because mine eyes which thou hast made, to give my body light:
have now beheld thy saving health, which is the Lord of might.

Whom thou mercifully hast set, of thine abundant grace:
in open sight and visible, before all peoples face.
The Gentiles to illuminate, and Satan over-quell:
and eke to be the glory of thy people Israel.

The Symbole or Creed of *Athanasius*, called *Quicunque vult*.

WHat man soever he be, that salvation will attaine: the Catholique belieke he must, before all things retaine. Which faith unlesse hee holy keepe and undefiledly, without all doubt eternally, he shall be sure to die.

The Catholique belieke is this, that God we worship one
in Trinity, and Trinity in Unity alone.
So as we neither do confound nor mix the persons three:
nor yet the substance whole of one, in sunder parted be.

One person of the Father is, another of the Sonne:
another person proper of the holy Ghost alone.
Of Father, Sonne, and holy Ghost, but one the God-head is:
like glory, coeternall eke the Majestie likewise.

Such as the Father is, such is the Sonne in each degree:
and such also we do believe the holy Ghost to be.
Uncreate is the Father: and uncreate is the Sonne:
the holy Ghost uncreate, so uncreate is each one.

Incomprehensible Father is, incomprehensible Sonne:
and comprehensible also is the holy Ghost of none.
The Father is eternall, and the Sonne eternall so:
and in like sort eternall is the holy Ghost also.

And yet though we believe that each of these eternall be:
yet there but one eternall is, and not eternals three.
As ne incomprehensible we, ne yet uncreate three:
but one incomprehensible, one uncreate hold to be.

Almighty so the Father is, the Sonne Almighty so:
and in like sort Almighty is, the holy Ghost also.
And albeit that every one of these Almighty be:
yet there but one Almighty is, and not Almighties three.

The Father God is, God the Sonne, God holy Ghost also:
yet are there not thrée Gods in all, but one God and no moe.
So likewise Lord the Father is, and Lord also the Sonne:
and Lord the holy Ghost, yet there are not thrée Lords, but one.

For as we are compeli'd to grant, by Christian veritie:
each of the persons by himselfe, both God and Lord to be.
So Catholique Religion forbiddeth us alway,
that either Gods be thrée, or that thrée Lords be there to say.

Of none the Father is, ne made, ne create, nor begot:
the Sonne is of the Father, not create, ne made, but got.
The holy Ghost is of them both, the Father and the Sonne:
ne made, ne create, nor begot, but doth procéd alone.

So we our Father hold, not three, one Sonne also, not three:
one holy Ghost alone, and not three holy Ghosts to be.
None in this Trinity before, nor after other is:
ne greater any than the rest, ne lesser be likewise.

But every one among themselves, of all the persons three:
together coeternall all, and all coequall be.
So Unity in Trinity as said it is before,
and Trinity in Unity, in all things we adore.

Therefore what man soever that, salvation will attaine,
this faith touching the Trinity, of force he must retaine.
And needfull to eternall life, it is that every wight,
of the incarnating of Christ, our Lord believe aright.

For this the right Faith is, that we believe and eke do know:
that Christ our Lord the Sonne of God, is God and man also.
God of his Fathers substance got, before the world began:
and of his Mothers substance borne, in World a very man.

Both perfect God, and perfect man in one, one Jesus Christ:
that doth of reasonable soule, and humane flesh subsist.
Touching his God-head, equall with his Father, God is he:
touching his manhood, lower than his Father in degree.

Who though he be both very God, and very man also:
yet is he but one Christ alone, and is not persons two.
One, not by turning of God-head, into the flesh of man:
but by taking man-hood to God, this being one began.

All one, not by confounding of, the substance into one:
but onely by the Unity, that is of one person.
For as the reasonable soule, and flesh but one man is:
so in one person God and man, is but one Christ likewise.

Who suffered for to save us all, to Hell he did descend:

the

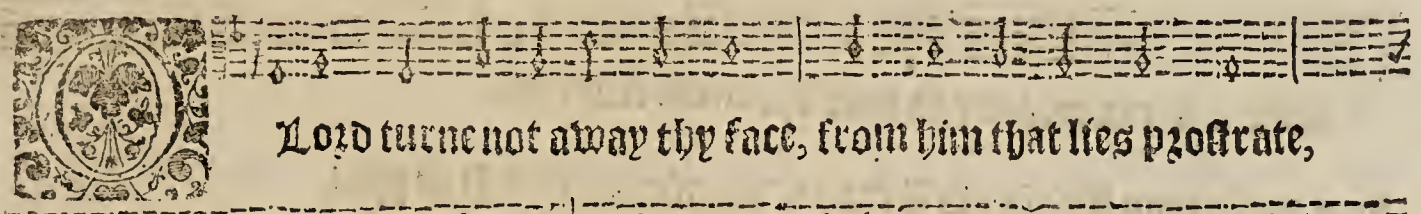
the third day rose againe from death, to heaven he did ascend.
He sits at the right hand of God, th'Almighty Father there:
from thence to iudge the quicke and dead, againe he shall appear.

At whose returne all men shall rise, with bodies new restor'd:
and of their owne workes they shall give account unto the Lord.
And they into eternall life shall goe that have done well:
who have done ill shall go into eternall fire to dwell.

This is the Catholique beléefe: who doth not faithfully
beléeve the same, without all doubt, be saved cannot be.

To Father, Sonne, and holy Ghost, all glory be therefore:
As in beginning was, is now, and shall be evermore.

The Lamentation of a Sinner



Lord turne not away thy face, from him that lies prostrate,
lamenting sore his sinfull life, before thy mercy gate. Which gate thou
openest wide to those, that doe lament their sinne: shut not that gate
against me Lord, but let me enter in.

And call me not to mine account, how I have lived here:
for then I know right well, O Lord, how vile I shall appeare:
I néed not to confesse my life, I am sure thou canst tell:
what I have béene, and what I am, I know thou know'st full well.

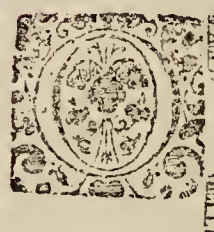
O Lord thou know'st what things be past and eke the things that be:
thou know'st also what is to come, nothing is hid from thée.
Before the heavens & earth were made, thou know'st what things were then:
as all things else that have béene since, among the sonnes of men

And can the things that I have done, be hidden from thée then:
nay, nay, thou know'st them all, O Lord, where they were done, and when.
Wherefore with teares I come to thee, to beg and to intreat:
even as the childe that hath done ill, and feareth to be beat.

So come I to thy mercy gate, where mercy doth abound:
requiring mercy for my sins, to heale my deadly wound.
O Lord, I need not to repeat, what I do beg or crave,
thou know'st, O Lord, before I aske, the thing that I would have.

Mercie good Lord, mercie I aske, this is the totall summe,
for mercy Lord is all my suit, Lord let thy mercy come.

The humble suit of a Sinner.



Lord on whom I doe depend, behold my carefull heart, and when thy will and pleasure is, release me of my smart. Thou seest my sorrowes what they are, my griefe is knowne to thee, and there is none that can remove or take the same from me,

But onely thou whose aid I crave, whose mercy still is prest,
to ease all those that come to thee, for succour and for rest.
And sith thou seest my restlesse eyes, my teares and grievous groane:
attend unto my suit, O Lord mark well my plaint and moane.

For sinne hath so inclosed me, and compast me about:
that I am now remedilesse, if mercy helpe not out.
For mortall men cannot release, or mitigate this paine:
but even thy Christ, my Lord and God, who for my sins was slaine.

whose bloody wounds are yet to see, though not with mortall eye:
yet do thy Saints behold them all, and so I trust shall I.
Though sinne doth hinder me a while, when thou shalt see it good,
I shall enioy the sight of him, and see his wounds and blood.

And as thine Angels and thy Saints, doe now behold the same:
so trust I to possesse that place, with them to praise thy Name.
But whil'st I live here in this vale, where sinners doe frequent:
assist me ever with thy grace, my sins still to lament.

Lest that I tread the sinners trace, and give them my consent,
to dwell with them in wickednesse, whereto nature is bent.
Onely thy grace must be my stay, lest that I fall downe flat:
and being downe, then of my selfe cannot recover that.

Wherefore this is yet once againe my suit and my request,
to grant me pardon for my sinne, that I in thee may rest.
Then shall my heart and tongue also, be instruments of praise:
and in thy Church and house of Saints, sing Psalmes to thee alwaies.

The

The Lords Prayer, or *Pater Noſter*.

OUr Father which in Heaven art, Lord hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth, even as the ſame in Heaven is. Give us (O Lord) our daily bread this day: As we forgive our debtors, ſo forgive our debts we pray. Into temptation leade us not: From evill make us free. For Kingdome, Power, and Glory thine, both now and ever be.

The X. Commandements. *Audi Iſrael.* Exodus xx. N.

HArke Iſrael, and what I ſay, give héed to underſtand. I am the Lord thy God that brought thee out of Egypt land, even from the houſe wherein thou didſt in thraldome live a ſlave: None other gods at all before my preſence ſhalt thou have.

No manner graven Image ſhalt thou make at all to thee,
nor any figure like by thee, ſhall counterfeited be
Of any thing in heaven above, nor in the earth below,
nor in the waters beneath the earth, to them thou ſhalt not bow,

Nor ſhalt them ſerve. The Lord thy God, a jealous God am I,
that punish Parents faults unto the third and fourth degree.

Upon

Upon their children that me hate, and mercy do display,
to thousands of such as me love, and my precepts obey.

The name thou of the Lord thy God, in vaine shalt never use:
for him that takes his Name in vaine, the Lord will not excuse.
Remember that thou holy kéepe, the sacred Sabbath day:
sixe dayes thou labour shalt, and doe thy needfull workes alway.

The seventh day the Lord thy God hath set to rest upon:
No worke then shalt thou do in it, ne thou, nor yet thy sonne,
Thy daughter, servant, nor thy maid, thine oxe, nor yet thine asse:
nor stranger that within thy gates, hath his abiding place,

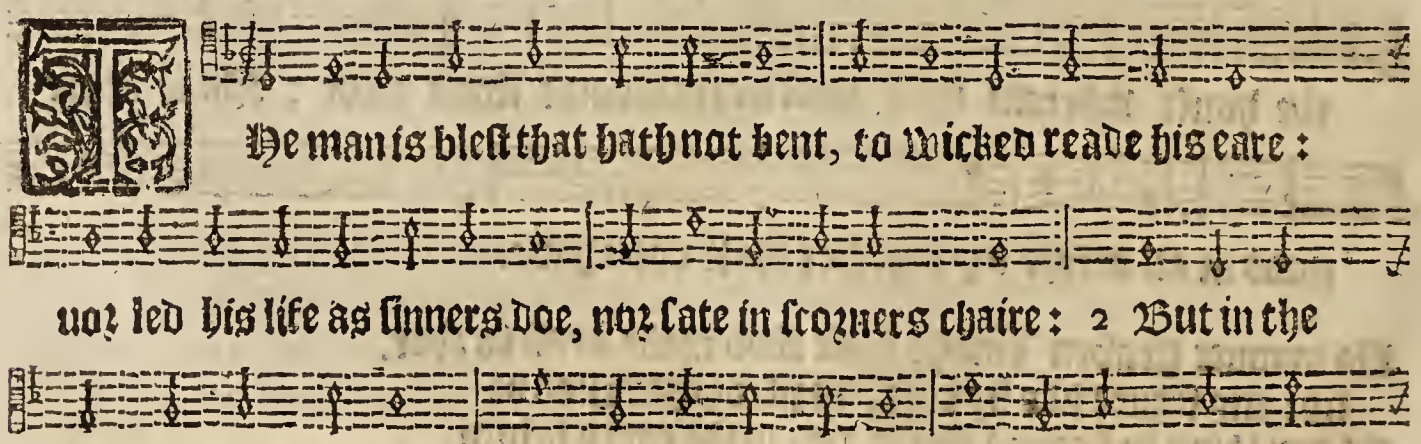
For in six daies God Heaven and Earth, and all therein did make:
and after those his rest he did upon the seventh day take.
Wherefore he bless'd the day that he, for resting did ordaine:
and sacred to himselfe alone, appointed to remaine.

Yéeld honour to thy Parents, that prolong'd thy daies may be,
upon the land the which the Lord thy God hath given thée.
Thou shalt not murther. Thou shalt not commit adultery.
Thou shalt not steale. Nor witnesse false against thy neighbour be.

Thou shalt not covet house that to thy neighbour doth belong:
ne covet shalt in having of his wife to doe him wrong.
Nor his man-servant, nor his maid, nor oxe, nor asse of his:
nor any other thing that to thy neighbour proper is.

Beatus vir. Psalme 1. T. S.

Whether it were Esdras, or any other that gathered the Psalmes into a booke, it séemeth he did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heavenly wisedome, for the effect thereof is, that they be blessed that give themselves wholly all their life to Gods Law, and that the wicked contemners of God, though they séem for a while fortunate, yet at length they shall come to miserable destruction.



3 He shall be like the tree that grows, fast by the River side:
which bringeth forth most pleasant fruit, in her due time and tide.
whose leafe shall never fade nor fall, but flourish still and stand:
even so shall all things prosper well, that this man takes in hand.

4 So shall not the ungodly men, they shall be nothing so:
but as the dust which from the earth, the wind drives to and fro.
5 Therefore shall not the wicked men, in iudgement stand upright:
nor yet the sinners with the iust, shall come in place of sight.

6 For why? the way of godly men, unto the Lord is known:
and eke the way of wicked men, shall quite be overthrown.

Quare fremuerunt Gentes? Psal. ii. T. S.

Dauid reioyceth that notwithstanding his enemies rage and worldly power, yet God will continue his Kingdome for ever, and advance it even to the farthest end of the world. And therefore he exhorteth Kings and Rulers, that setting vain glory apart, they humbly submit themselves under Gods yoke. Herein is signified Christ and his Kingdome.

Sing thithe 1. Psalme.

WHy did the Gentiles tumults rage, what rage was in their brain?
why did the Jewish people muse, séeing all is but vaine?
2 The Kings and Rulers of the earth conspire and are all bent,
against the Lord and Christ his Sonne, which he amongst us sent.

3 Shall we be bound to them say they? let all their bonds be broke:
and of their doctrine and their law, let us reiect the yoke.
4 But he that in the Heaven dwels, their doings will deride:
and make them all his mocking stocks, throughout the world so wide.

5 For in his wrath the Lord will say, to them upon a day:
and in his fury trouble them, and then the Lord will say.
6 I have annointed him my King, upon my holy hill:
I will therefore Lord preach thy Law, and eke declare thy will.

7 For in this wise the Lord himselfe, did say to me I wot,
thou art my deare and onely sonne, to day I thée begot.
8 All people I will give to thée, as heyres at thy request:
the ends and coasts of all the earth, by thée shalt be possest.

9 Thou shalt them bruise even with a mace, as men under foot trod:
and as the Potters sheards shalt break, them with an iron rod.
10 Now yée, O Kings and Rulers all, be wise therefore and learn'd:
by whom the matters of the world, be iudged and discern'd.

11 Sée that yée serve the Lord above, in trembling and in feare:
sée that with reverence yée reioyce, to him in like manner.
12 Sée that yee kisse, and eke embrace, his blessed Sonne I say:
lest in his wrath yée suddenly, perish in the mid-way.

13 If once his wrath never so small, shall kindle in his brest:
oh then all they that trust in Christ, shall happy be and blest.

Domine

Domine, quid multiplicati? Pſal. iii. T. S.

Dauid being perſecuted, and driuen out of his kingdome by his own Son Abſolon, was greatly tormented in mind for his ſin againſt God: and therfore calleth vpon God, & waxeth bold through his promiſes againſt the great terrors of his enemies, yea, and againſt death it ſelf, which he ſaw preſent before his eyes. Finally, he reioyceth for the good ſucceſs & victory that God gaue him, & all the Church ouer his enemies.

O Lord how are my foes increas'd, which ver me more and more?
They kill my heart when as they ſay, God can him not reſtore.
But thou, O Lord, art my defence, when I am hard beſtead, My worſhip
and mine honour both, and thou hold'ſt up mine head.

4 Then with my voyce vpon the Lord, I did both call and cry:
and he out of his holy hill, did heare me by and by.
5 I laid me downe, and quietly I ſlept, and roſe againe:
for why? I know aſſuredly, the Lord will me ſuſtaine.

6 If ten thouſand had hemm'd me in, I could not be afraid:
for thou art ſtill my Lord and God, my Sauiour and my aid.
7 Riſe up therefore, ſaue me my God, for now to thée I call:
for thou haſt broke the téeth and chéekes of theſe wicked men all.

8 Saluation onely doth belong to thée, O Lord, aboue:
thou doſt beſtow vpon thy folke thy bleſſing and thy loue.

Cum inuocarem exaudi. Pſal. iv. T. S.

When Saul perſecuted him, he calleth vpon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reproueth his enemies, who by wilful malice reſiſted his dominion. And finally he preferreth the fauour of God before all worldly treaſures. Let us likewiſe learne to truſt in Gods promiſes when we are afflicted with any kind of croſs, & ſo we ſhall neither fear our enemies, nor yet be ouercome with temptations.

Sing this as the 3. Pſalme

O God that art my righteouſneſſe, Lord heare me when I call:
thou haſt ſet me at liberty, when I was bound and thrall.
2 Haue mercy Lord therefore on me, and grant me my requeſt:
for vnto thée inceſſantly, to cry I will not reſt.

3 O mortall men how long will yée, my glory thus deſpiſe?
why wander ye in vanity, and follow after lies?
4 Know yée that good and godly men the Lord doth take and chuſe:
and when to him I make my plaint, he doth me not refuſe.

5 Sinne

5 Sinne not but ſtand in awe therefore, examine well your heart:
and in your chamber quietly, ſee you your ſelves convert.
6 Offer to God the ſacrifice of righteouſneſſe I ſay:
and looke that in the living Lord, you put your truſt alway.

7 The greater ſort crave worldly goods, and riches doe embrace:
but Lord grant us thy countenance, thy favour and thy grace.
8 For thou thereby ſhalt make my heart, more ioyfull and more glad,
than they that of their corne and wine, full great increaſe have had.

9 In peace therefore lie downe will I, taking my reſt and ſleepe:
for thou only wilt me O Lord, alone in ſafety keepe.

Verba mea auribus. Pſal. v. T. S.

David having ſuffered great calamities, aſwell by Doeg and Achitophel, Sauls flatterers as by other infinite enemies, calleth to God for ſuccour, ſhewing how requiſite it is, that God ſhould puniſh the malicious envy of his adverſaries. After being aſſured of the proſperous ſucceſſe, he conceiveth comfort, concluding, that when God ſhould deliver him, others alſo ſhould be partakers of the ſame mercies.

Sing this as the 3. Pſalme.

INcline thine eares unto my words, O Lord my plaint conſider:
2 and heare my voyce, my King, my God, to thee I make my prayer.
3 Heare me betime, Lord tarry not, for I will have reſpect,
my prayer early in the morne, to thee for to direct.

4 And I will truſt through patience in thee my God alone:
thou art not pleaſ'd with wickednеſſe, and ill with thee dwels none.
5 And in thy ſight ſhall never ſtand, theſe furious fooles O Lord:
vaine workers of iniquity thou haſt alwaies abhorr'd.

6 The lyars and the flatterers, thou ſhalt deſtroy them than:
and God will hate the blood-thirſty, and the deceitfull man.
7 Therefore will I come to thine houſe, truſting upon thy grace:
and reverently will worſhip thee, toward thine holy place.

8 Lord lead me in thy righteouſneſſe, for to confound my foes:
and eke the way that I ſhall walke, before my face diſcloſe.
9 For in their mouths there is no truth, their heart is foule and vaine:
their throat an open ſepulchre, their tongues do gloſe and faine.

10 Deſtroy their falſe conſpiracies, that they may come to nought:
ſubvert them in their heaps of ſinne, which have rebellion wrought.
11 But thoſe that put their truſt in thee, let them be glad alwaies:
and render thanks for thy defence, and give thy Name the praiſe.

12 For thou with favour wilt increaſe, the iuſt and righteous ſtill:
and with thy grace as with a ſhield, defend him from all ill.

Domine ne in furore. Pſal. vi. T. S.

When David for his ſins had provoked Gods wrath, and now felt not only his hand againſt him, but alſo conceiveth the horrors of death excedingly he deſireth forgiveneſs, bewailing, that if God tooke him away in his indignation, he ſhould lack occaſion to praiſe him, as he was wont to do whilſt he was among men. Then ſuddenly feeling Gods mercy, he ſharply rebuked his enemies which reioyced in his affliction.

LOrd in thy wrath reprove me not, though I deſerve thine ire:
Ne yet correct me in thy rage, O Lord I thee deſire: 2 For
I am weake, therefore, O Lord, of mercy me forbeare, and heale me Lord,
for why thou knoweſt my bones do quake for fear.

3 My ſoule is troubled very ſore, and vexed vehemently,
but Lord how long wilt thou delay, to cure my miſery?
4 Lord turn thée to thy wonted grace, my ſilly ſoule up-take:
O ſave me, not for my deſerts, but for thy mercies ſake.

5 For why? no man among the dead, remembreth thée one whit:
or who ſhall worſhip thée (O Lord) in the infernall pit?
6 So grievous is my plaint and mone, that I wax wondrous faint:
all the night long I waſh my bed, with teares of my complaint.

7 My ſight is dim, and waxeth old, with anguiſh of my heart:
for feare of thoſe that are my foes, and would my ſoule ſubvert.
8 But now away from mée all yée, that worke iniquity:
for why? the Lord hath heard the voyce of my complaint and cry.

9 He heard not only the requeſt, and prayer of my heart:
but it received at my hands, and toke it in good part.
10 And now my foes that vexed me, the Lord will ſhame deſame:
and ſuddenly confound them all, to their rebuke and ſhame.

Domine Deus meus, in te ſperavi. Pſal. vii. T. S.

David being falſely accuſed by Chus, one of Sauls kinſ-men, calleth to God to be his defender, to whom hee commendeth his innocency: firſt, ſhewing that his conſcience did not accuſe him of any evill towards Saul; next, that it touched Gods glory to award ſentence againſt the wicked; and ſo entring into the conſideration of Gods mercies and promiſes, hee waxeth bold, and derideth the vaine enterpriſes of his enemies, threatning, that that ſhall fall on their owne neckes, which they have purpoſed for others.

Sing this as the 3. Pſalme

O Lord my God, I put my truſt, and confidence in thée:
ſave me from them that me purſue, and eke deliver mée.
2 Leſt like a Lyon he me teare, and rend in pieces ſmall:
while there is none to ſuccour me, and rid me out of thrall.

3 O Lord my God, if I have done, the thing that is not right:

or elſe if I be found in fault, or guilty in thy ſight:
4 Or to my friend rewarded ill, or left him in diſtreſſe,
which me purſued moſt cruelly, and hated me cauſeleſſe.

5 Then let my foes purſue my ſoule, and eke my life downe thruſt
unto the earth, and alſo lay mine honour in the duſt.
6 Start up, O Lord, now in thy wrath, and put my foes to paine:
performe the Kingdome promiſed to me which wrong ſuſtaine.

7 Then ſhall great nations come to thee, and know thee by this thing:
if thou declare for love of them, thy ſelfe as Lord and King.
8 And as thou art of all men Judge, O Lord now now iudge thou me
according to my righteouſneſſe, and mine integritie.

The ſecond part.

9 Lord ceaſe the hate of Wicked men, and be the iuſt mans guide,
by whom the ſecrets of all hearts, are ſearched and deſcri'd.
10 I take my helpe to come of God, in all my paine and ſmart:
that doth preſerve all thoſe that be of pure and perfect heart.

11 The iuſt man and the wicked both, God iudgeth by his power:
ſo that he feeles his mighty hand, even every day and houre.
12 Except he change his minde I die, for even as he ſhould ſmite,
he whets his ſword, his bow he bends, aiming where he may hit.

13 And doth prepare his mortall darts, his arrowes keene and ſharpe:
for them that doe me perſecute, whil'ſt he doth miſchiefe warpe:
14 But lo, though he in travell be, of his divelliſh fore-caſt:
and of his miſchiefe once conceiv'd, yet brings forth nought at laſt.

15 He digs a ditch, and delves it deepe, in hope to hurt his brother:
but he ſhall fall into the pit, that he digg'd up for other.
16 Thus wrong returneth to the hurt of him in whom it bred:
and all the miſchiefe that he wrought, ſhall fall upon his head.

17 I will give thanks to God therefore, that iudgeth righteouſly:
and with my ſong will praiſe the Name of him that is moſt high.

Domine Deus noſter. Pſal. viii. T. S.

The Prophet conſidering the excellent liberality, and fatherly providence of God towards man, whom he made as it were a God over all his workes, doth not onely give great thankes, but is aſtoniſhed with admiration of the ſame, as nothing able to compaſſe ſuch great mercies, and ſo endeth.

Sing this as the 3. Pſalme.

O God our Lord, how wonderfull are thy workes every where:
whoſe fame ſurmounts in dignity, above the heaveds cleare!
2 Even by the mouth of ſucking babes thou Wilt confound thy foes:
for in thoſe babes thy might is ſeene, thy graces they diſcloſe.

3 And when I ſee the heavens high, the workes of thine owne hand:
The Sunne, the Mone, and all the Starres in order as they ſtand:
4 what thing is man (Lord) thinke I then, that thou doſt him remember:
or what is mans poſterity, that thou doſt it conſider?

5 For thou haſt made him little leſſe, then Angels, in degree:
and thou haſt crowned him alſo, with glory and dignity.
6 Thou haſt preferr'd him to be Lord, of all thy workes of wonder:
and at his feet haſt ſet all things, that he ſhould keepe them under.

7 As ſheep, and neat, and all beaſts elſe, that in the fields doe feed:
8 Fowles of the Ayre, fiſh in the Sea, and all that therein breed.
9 Therefore muſt I ſay once againe, O God that art our Lord:
how famous and how wonderfull, are thy workes through the world.

Confitebor tibi Domine. Pſal. ix. T.S.

After he had given thanks to God for the ſundry victories that he ſent him againſt his enemies, and alſo proved by manifold experience, how ready God was at hand in all his troubles, he being now likewiſe in danger of new enemies, deſireth God to help him according to his wont, and deſtroy the malicious arrogancy of his adverſaries.

Sing this as the 3. Pſalme

WIth heart and mouth unto the Lord, will I ſing laud and praiſe:
and ſpeake of all thy wondrous workes, and them declare alwaies.
2 I will be glad, and much reioyce in thee, O God, moſt high,
and make my ſongs extoll thy Name, above the ſtarry skie.
3 For that my foes are driven backe, and turned unto flight:
they fall downe flat, and are deſtroy'd, by thy great power and might.
4 Thou haſt revenged all my wrong, my griefe and all my grudge:
thou doſt with iuſtice heare my cauſe, moſt like a righteous Judge.
5 Thou doſt rebuke the heathen folke, and wicked ſo confound:
that afterward the memory, of them cannot be found:
6 My foes thou haſt made good diſpatch, and all their townes deſtroi'd:
thou haſt their fame with them defac'd, through all the world ſo wide.
7 Know thou, that he which is above, for evermore ſhall raigne:
and in the ſeate of equity, true iudgement wil maintain.
8 With iuſtice he will kéepe and guide the world and every wight:
and ſo will yéeld with equity, to every man his right.
9 He is protector of the poore, what time they be oppreſt:
he is in all adverſity, their refuge and their reſt.
10 All they that know thy holy Name, therefore ſhall truſt in thée:
for thou forſakeſt not their ſuit in their neceſſity.

The ſecond part.

11 Sing Pſalmes therefore unto the Lord, that dwels in Sion hill:
publiſh among all nations, his noble acts and will.
12 For he is mindfull of the blood of thoſe that be oppreſt:
forgetting not th'afflicted heart, that ſéekes to him for reſt.
13 Have mercy Lord on me poore wretch, whoſe enemies ſtill remaine:
which from the gates of death art wont to raiſe me up againe.
14 In Sion that I might ſet forth thy praiſe with heart and voyce:
and that in thy ſalvation Lord, my ſoule might ſtill reioyce.
15 The heathen ſticke faſt in the pit, that they themſelves prepar'd:
and in the net that they did ſet, their owne féet faſt are ſnar'd.

16 God ſhewes his iudgements, which were good for every man to marke:
when as you ſee the wicked man, lie trapt in his owne warke.

17 The wicked and deceitfull men, goe downe to hell for ever:
and all the people of the world, that will not God remember.
18 But ſure the Lord will not forget, the poore mans griefe and paine:
the patient people never looke for helpe of God in vaine.

19 O Lord ariſe, leſt men prevaile, that be of worldly might:
and let the heathen folke receive, their iudgement in thy ſight:
20 Lord ſtrike ſuch terrour, feare, and dread, into the hearts of them:
that they may know aſſuredly, they be but mortall men.

Ut quid Domine? Pſal. x. T. S.

He complaineth of the fraud, rapine, tyranny, and all kind of wrong which worldly men uſe, aſſigning the cauſe thereof, which was, that wicked men being as it were drunke with worldly proſperity, & therefore ſetting apart all feare and reverence toward God, think they may do all things without controlling: therefore he calleth upon God to ſend ſome remedy againſt thoſe deſperate evils. And at length comforteth himſelfe with hope of deliverance.

Sing this as the 3. Pſalme.

WHat is the cauſe, that thou, O Lord, art now ſo farre from thine?
and kéepeſt cloſe thy countenance, from us this troublous time?
2 The poore do periſh by the proud, and wicked mens deſire:
let them be taken in the craft, that they themſelves conſpire.

3 For in the luſt of his owne heart, th'ungodly doth delight:
ſo doth the wicked praiſe himſelfe, and doth the Lord deſpight.
4 He is ſo proud, that right and wrong he ſetteth all apart:
nay, nay, there is no God ſaith he, for thus he thinks in heart.

5 Becauſe his waies do proſper ſtill, he doth thy lawes neglect:
and with a blaſt doth puffe againſt, ſuch as would him correct.
6 Tuſh, tuſh ſaith he, I have no dread, leſt mine eſtate ſhould change:
and why? for all adverſity, to him is very ſtrange.

7 His mouth is full of curſedneſſe, of fraud, deceit and guile:
under his tongue doth miſchief ſit, and travell all the while.
8 He lieth hid in waies and holes, to ſlay the innocent:
againſt the poore that paſſe him by, his cruell eyes are bent.

9 And like a Lyon privily, lies lurking in his den:
if he may ſnare them in his net, to ſpoile poore ſimple men.
10 And for the nonce full craftily, he croucheth downe I ſay:
ſo are great heaps of poore men made, by his ſtrong power, his prey.

The ſecond part.

11 Tuſh, God forgetteth this, ſaith he, therefore I may be bold:
his countenance is caſt aſide, he doth it not behold.
12 Ariſe, O Lord, O God, in whom the poore mans hope doth reſt:
lift up thy hand, forget not Lord, the poore that be oppreſt.

13 What blaſphemy is this to thee, Lord, doſt thou not abhorre it:
to heare the wicked in their hearts, ſay, tuſh, thou car'ſt not for't.
14 But thou ſeeſt all their wickedneſſe, and well doſt underſtand:
that friendleſſe and poore fatherleſſe, are left into thine hand.

15 Of wicked and malicious men, then break the power for ever:
that they with their iniquity may periſh altogether.
16 The Lord ſhall reigne for evermore, as King and God alone:
And he will chaſe the Heathen folke, out of the land each one.

17 Thou hear'ſt (O Lord) the poore mens plaint, their prayer and requeſt:
their hearts thou wilt confirme, untill thine eares to heare be preſt.
18 To iudge the poore and fatherleſſe, and helpe them to their right:
that they may be no more oppreſt by men of worldly might.

In Domino confido. Pſal. xi. T. S.

This Pſalme containeth two parts. In the firſt, David ſheweth how hard aſſaults of temptations he ſuſtained, and how great anguiſh of mind he was in when Saul did perſecute him. Then next he rejoyceth that God ſent him ſuccour in his neceſſity, declaring his juſtice as well in governing the good and the wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God, how dare ye then ſay thus my ſoule untill:
flye hence as faſt as any fowle, and hide you in your hill?
2 Behold the wicked bend their bowes, and make their arrowes preſt,
to ſhoot in ſecret, and to hurt the ſound and harmleſſe breſt.

3 Of worldly hope all ſtayes were ſhrunke, and clearely brought to nought:
alas the iuſt and righteous man, What evill hath he wrought!
4 But he that in his Temple is, moſt holy and moſt high,
and in the heavens hath his ſeat of royall Maieſtie:

The poore and ſimple mans eſtate, conſidereth in his mind,
and ſearcheth out full narrowly, the manners of mankind:
5 And with a chéerefull countenance the righteous man will uſe:
but in his heart he doth abhorre, all ſuch as miſchiefe muſe.

6 And on the ſinners caſteth ſnares, as thicke as any raine:
fire and brimſtone, and whirl-winds thicke, appointed for their paine.
7 ye ſée then how a righteous God, doth righteouſneſſe embrace:
and to the iuſt and upright men, ſhewes forth his pleaſant face.

Salvum me fac. Pſal. xii. T. S.

The Prophet learning the miſerable eſtate of the people, and the decay of all good orders, deſireth God ſpeedily to ſend ſuccour to his children. Then comforting himſelf and others with the aſſurance of Gods help, he commendeth the conſtant verity that God obſerveth in keeping his promiſe, concluding that when all orders are moſt corrupted, then God will deliver his.

Sing this as the 3. Pſalme.

HElpe Lord, for good and godly men, do periſh and decay:
and faith and truth from worldly men is parted clean away.
2 Who ſo doth with his neighbour talke, his talke is all but vaine:
for every man bethinketh how to flatter, lie, and faine.

3 But flattering and deceitfull lips, and tongues that be ſo ſtout:
to ſpeak proud words and make great brags, the Lord ſoon cuts them out.
4 For they ſay ſtill, we will prevaile, our tongues ſhall us extoll:
our tongues are ours, we ought to ſpeake, what Lord ſhall us controll?

5 But

3 But for the great complaint and cry, of poore and men oppreſt:
arise will I now, saith the Lord, and them restore to rest.
6 Gods word is like to silver pure, that from the earth is tri'd:
and hath no lesse than seven times, in fire been purifi'd.

7 Now sith thy promises is to help, Lord keep thy promise then:
and save us now and evermore, from this ill kind of men.
8 For now this wicked world is full, of mischiefs manifold:
when vanity with worldly men, so highly is extold.

Usque quo Domine. Pſal. xiii. T. S.

David, as it were, overcome with sundry and new afflictions, flyeth to God, as his only refuge, and so at length, being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death

Sing this as the 3. Pſalme

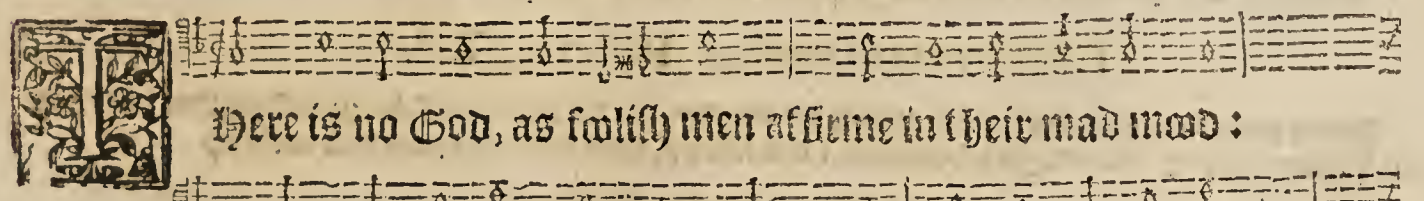
HOw long wilt thou forget me Lord, shall I here be remembred?
how long wilt thou thy visage hide, as though thou wert offended?
2 In heart and mind, how long shall I, with care tormented be?
how long ere shall my deadly foes, thus triumph over me?

3 Behold me now, my Lord my God, and here me fore oppreſt:
Lighten mine eyes, lest that I sleep, as one by death poſſeſt.
4 Lest that mine enemies say to me, behold, I do prevaile:
lest they also that hate my soul, rejoyce to see me quaile.

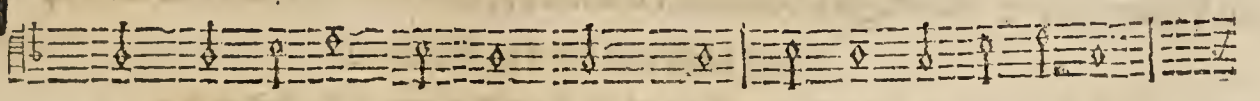
5 But from thy mercy and goodnesse, my hope shall never start:
in thy relieſe and saving health, right glad shall be my heart.
6 I will give thanks unto the Lord, and praises to him sing:
because he hath heard my request, and granted my wishing.

Dixit inſipiens. Pſal. xiv. T. S.

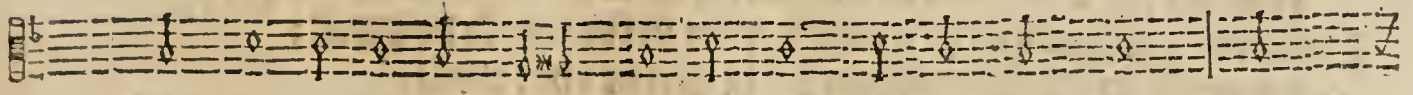
He describeth the perverse nature of men, which were so growen to licentiousnesse, that God was brought to utter contempt; for the which thing, although he was greatly grieved, yet being perſwaded that God would send some present remedy he comforteth himself and others.



THere is no God, as foolish men affirme in their mad mood:



their drifts are all corrupt and vaine, not one of them doth good.



2 The Lord beheld from heaven hie, the whole race of mankinde, and

saw not one that sought indeed, the living God to finde.

3 They went all wide, and were corrupt, and truly there was none
that in the world did any good, I ſay there was not one.
4 Is all their iudgment ſo far loſt, that all worke miſchiefe ſtill:
eating my people even as bread, not one to ſeeke Gods will.

5 When they thus rage, then ſuddenly, great feare on them ſhall fall:
for God doth loue the righteous men, and will maintain them all.
6 Yée mocke the doings of the poore, to their reproach and ſhame:
becauſe they put their truſt in God, and call upon his Name.

7 But who ſhall giue thy people health, and when wilt thou fulfill
thy promiſe made to Iſrael, from out of Sion hill?
8 Euen when thou ſhalt reſtore againe, ſuch as were captiue lad:
then Iacob ſhall therein reioyce, and Iſrael ſhall be glad.

Domine quis habitabit? Pſal. xv. T. S.

This Pſalme teacheth on what condition God did chooſe the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent, that they liuing vprightly and godly, might witneſſe that they were his ſpeciall and holy people.

Sing this as the 3. Pſalme

O Lord within thy Tabernacle, Who ſhall inhabit ſtill?
or whom wilt thou receiue to dwell, in thy moſt holy hill?
2 The man whoſe life is uncorrupt, whoſe workes are iuſt and ſtraight:
whoſe heart doth thinke the very truth, whoſe tongue ſpeaks no deceit.

3 Nor to his neighbour doth none ill, in body, goods, or name:
nor willingly doth moue falſe tales, which might impaire the ſame.
4 That in his heart regardeth not, malicious wicked men:
but thoſe that loue and feare the Lord, he maketh much of them.

5 His oath and all his promiſes, that kéepeth faithfully:
although he make his couenant ſo, that he doth loſe thereby.
6 That putteth not to uſury, his money and his coyne:
ne for to hurt the innocent, doth bribe or elſe purloyne.

7 Who ſo doth all things as you ſée, that here is to be done:
ſhall neuer periſh in this world, nor in the world to come.

Conſerva me Domine. Pſal. xvi. T. S.

Dauid prayeth to God for ſuccour, not for his workes, but for his faithes ſake, proteſting that he hateth all Idolatry, taking God only for his comfort and felicity, who ſuffereth him to lacke nothing.

Sing this as the 21. Pſalme.

Lord kéepe me, for I truſt in thée, and do confeſſe indeed:
thou art my God, and of my goods, O Lord thou haſt no need.
2 I giue my goods unto the Saints, that in the world do dwell:
and namely to the faithfull flocke, in vertue that excell.

3 They ſhall heape ſorrows on their heads, which run as they were mad:
to offer to their idoll gods, alas it is too bad.
4 As for their bloody ſacrifice, and offerings of that ſort:
I will not touch, nor yet thereof my lips ſhall make report.

5 For why? the Lord the portion is, of mine inheritance:
and thou art he that doſt maintaine my rent, my lot, my chance.
6 The place wherein my lot did fall, in beauty did excell:
mine heritage aſſign'd to me, doth pleaſe me wondrous well.

7 I thanke the Lord, that cauſed me, to underſtand the right:
for by his meanes my ſecret thoughts, do teach me every night.
8 I ſet the Lord ſtill in my ſight and truſt him ever all:
for he doth ſtand on my right hand, therefore I ſhall not fall.

9 Wherefore my heart and tongue alſo, do both reioyce together:
my fleſh and body reſt in hope, when I this thing conſider.
10 Thou wilt not leave my ſoule in grave, for Lord thou loveſt me:
nor yet wilt give thy holy one, corruption for to ſée.

11 But wilt me teach, the way to life, for all treaſure and ſtore
of perfect ioy are in thy face, and power for evermore.

Exaudi Domine juſtitiam. Pſal. xvii. T.S.

Here he complaineth unto God of the cruell pride and arrogancy of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part. Therefore he deſireth God to revenge his innocency, and deliver him. This Pſalme ought diligently to be marked of ſuch as receive evill for well-doing.

Sing this as the 14. Pſalme.

O Lord give eare to my iuſt cauſe, attend when I complaine:
and heare the prayer that I put forth, with lips that do not faine.
2 And let the iudgement of my cauſe, proceed alwayes from thée:
and let mine eyes behold and cleare this my ſimplicity.

3 Thou haſt well tri'd me in the night, and yet couldſt nothing finde:
that I have ſpoken in my tongue, that was not in my mind.
4 As for the works of wicked men, and paths perverſe and ill:
for love of thy moſt holy Name, I have refrained ſtill.

5 Then in thy paths that be moſt pure, ſtay me Lord and preſerve:
that from the way wherein I walke, my ſteps may never ſwerve.
6 For I do call to thée, O Lord, ſurely thou wilt me aid:
then heare my prayer, and weigh right well the words that I have ſaid.

7 O thou the Saviour of all them, that put their truſt in thée:
declare thy ſtrength on them that ſpurne againſt thy Majeſty.
8 O kéepe me as thou wouldeſt kéepe the apple of thine eye:
and under covert of thy wings, defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me, and daily me annoy:
and from my foes that goe about, my ſoule for to deſtroy.
10 Which wallow in their worldly wealth, ſo full are they and fat:
That in their pride they do not ſpare, to ſpeak they care not what.

11 They lie in wait where I ſhould paſſe, with craft me to confound:
and muſing miſchiefe in their minds, to caſt me to the ground.
12 Much like a Lyon greedily, that would his prey imbrace:
or lurking like a Lyons whelpe, within ſome ſecret place.

13 Vp Lord, in haſte preuent my foe, and caſt him at thy feet:
ſaue thou my ſoule from the ill man, and with the ſword him ſmite:
14 Deliuer me, Lord, by thy power, out of theſe tyrants hands:
which now ſo long time raigned haue, and kept us in their bands.

15 I meane from worldly men, to whom all worldly goods are riſe:
that haue no hope, nor part of ioy, but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt, with pleaſure to their mind:
their children haue enough, and leaue to theirs the reſt behind.

17 But I ſhall with pure conſcience, behold thy gracious face:
ſo when I wake, I ſhall be full of thine image and grace.

Diligam te Domine. Pſal. xviii. T. S.

This Pſalm is the firſt beginning of Dauids ſaluation and thankſgiuing at the entring into his kingdome, wherein he extolleth and praiſeth moſt highly the marueilous mercies and graces of God, who hath both preſerued and defended him, he ſetteth forth the Image of Chriſts Kingdom painted in his kingdome, that the faithfull may be aſſured that Chriſt ſhall alwaies conquer and ouercome by the vnſpeakable power of his Father, though all the world ſhould ſay there againſt.

God my ſtrength and fortitude, of force I muſt loue thee:
thou art my caſtle and defence, in my neceſſity. 2 My God, my rock in
whom I truſt, the worker of my wealth: my refuge, buckler, and my
ſhield, the horne of all my health.

3 When I ſing laud vnto the Lord, moſt worthy to be ſeru'd:
then from my foes I am right ſure, that I ſhall be preſeru'd.
4 The pangs of death did compaſſe me, and bound me euery where:
the flowing waues of wickednеſſe, did put me in great feare.

5 The ſlie and ſubtill ſnares of hell, were round about me ſet:
and for my death there was prepar'd, a deadly trapping net.
6 I thus beſet with paine and griefe, did pray to God for grace:
and he forthwith did heare my plaint, out of his holy place.

7 Such is his power, that in his wrath, he made the earth to quake:
yea, the foundation of the mount of Baſan for to ſhake.
8 And from his noſtrils came a ſmoke, when kindled was his ire:
and from his mouth came kindled coals of hot conſuming fire.

9 The Lord deſcended from aboue, and bowed the heauens hie:
and vnderneath his feet he caſt the darkneſſe of the ſkie.

10 On Cherubs and on Cherubins, full royally he rode:
and on the wings of all the winds, came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made, his hid and ſecret place:
with waters blacke and airy clouds, enbironed he was.
12 But when the preſence of his face, in brightneſſe ſhall appeare:
then clouds conſume, and in their ſtead come haile and coals of fire.

13 The fiery darts and thunder-bolts, diſperſe them here and there:
and with his often lightnings, he puts them in great feare.
14 Lord at thy wrath and threatnings, and at thy chiding cheare:
the ſprings and the foundations, of all the world appeare.

15 And from above the Lord ſent downe, to fetch me from below:
and pluck'd me out of waters great, that would me overflow.
16 And me delivered from my foes, that would have made me thrall:
yea from ſuch foes as were too ſtrong, for me to deale withall.

17 They did prevent me to oppreſſe, in time of my great griefe:
but yet the Lord was my defence, my ſuccour and relief.
18 He brought me forth in open place, whereas I might be free:
and kept me ſafe, becauſe he had a favour unto me.

19 And as I was an innocent, ſo did he me regard:
And to the cleanneſſe of my hands, hee gave me my reward.
20 For that I walked in his waies, and in his paths have trod:
and have not ſinned wickedly, againſt my Lord and God.

The third part.

21 But evermore I have reſpect, to his Law and Decree:
his Statutes and Commandements, I caſt not out from me.
22 But pure and cleane, and uncorrupt, appear'd before his face:
and did refraine from wickedneſſe, and ſinne in any caſe.

23 The Lord therefore will me reward, as I have done aright:
and to the cleanneſſe of my hands appearing in his ſight.
24 For Lord with him that holy is, wilt thou be holy too:
and with the good and vertuous men, right vertuouſly wilt do.

25 And to the loving and elect, thy love thou wilt reſerve:
and thou wilt uſe the wicked men, as wicked men deſerve.
26 For thou doſt ſave the ſimple folke, in trouble when they lie:
and doſt bring downe the countenance, of them that loke full hie.

27 The Lord will light my candle ſo, that it ſhall ſhine full bright:
the Lord my God will make alſo, my darkneſſe to be light.
28 For by thy helpe an hoaſt of men, diſcomfit Lord I ſhall:
by thee I ſcale and over-leap, the ſtrength of any wall.

29 Unſpotted are the waies of God, his word is purely tri'd:
hee is a ſure defence to ſuch, as in his faith abide.

30 For who is God, except the Lord, for other there is none:
Or elſe who is omnipotent, ſaving our God alone?

The fourth part.

31 The God that girdeth me with ſtrength, is he that I doe meane:
that all the waies wherein I walke, did evermore kéepe cleane.
32 That made my féete like to the Harts, in ſwiftneſſe of my pace:
and for my ſurety brought me forth, into an open place.

33 He did in order put my hands, to battell and to fight:
to breake in ſunder barres of braſſe, he gave mine armes the might.
34 Thou teacheſt me thy ſaving health, thy right hand is my tower:
thy love and familiarity, doth ſtill increaſe my power.

35 And under me thou makeſt plaine, the way where I ſhould walke:
ſo that my féet ſhall never ſlip, nor ſtumble at a balke.
36 And fiercely I purſue and take, my foes that me annoi'd:
and from the field do not returne, till they be all deſtroi'd.

37 So I ſuppreſſe and wound my foes, that they can riſe no more:
for at my féete they fall downe flat, I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength, to warre in ſuch a wiſe:
that they be all ſcattered abroad, that up againſt me riſe.

39 Lord thou haſt put into mine hand, my mortall enemies yoke:
and all my foes thou doſt divide, in ſunder with thy ſtroke.
40 They call'd for helpe, but none gave ear, nor holpe them with reliefe:
yea, to the Lord they call'd for helpe, yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the winde, I drive them under féet:
and ſwept them out like filthy clay, that sticketh in the ſtreet.
42 Thou kept'ſt me from ſeditious folke, that ſtill in ſtrife are led:
and thou doſt of the heathen folke, appoint me to be head.

43 A people ſtrange to me unknown, and yet they ſhall me ſerve:
and at the firſt obey my word, whereas mine owne will ſwerve.
44 I ſhall be irkſome to mine owne, they will not ſee my light:
but wander wide out of the way, and hide them out of ſight.

45 But bleſſed be the living Lord, moſt worthy of all praiſe:
that is my rocke and ſaving health, praiſed be he alwaies.
46 For God it is that gave me power, revenged for to be:
and with his holy word ſubdu'd the people unto me.

47 And from my foe delivered mée, and ſet me above thoſe,
that cruell and ungodly were, and up againſt me roſe.
48 And for this cauſe, O Lord my God, to thee give thanks I ſhall:
and ſing out praiſes to thy Name, among the Gentiles all.

49 That gaveſt great proſperity unto the King I ſay:
to David thine annointed King, and to his ſeed for aye.

Cœli

Cœli enarrant. Pſal. xix. T. S.

He moveth the faithfull to glorifie God by the workmanſhip, proportion and ornaments of the Heavens: and by the the Law, wherein Gods is revealed familiarly to his choſen people.

Sing this as the 14. Pſalme.

The heavens and the firmament, doe wondrously declare,
the glory of God omnipotent, his works and What they are.
2 The wondrous works of God appeare by every daies ſucceſſe:
the nights likewiſe which their race run, the ſelfe-ſame thing expreſſe.

3 There is no language, tongue or ſpéech, where their ſound is not heard:
in all the earth and coaſts thereof, their knowledge is conferr'd.
4 In them the Lord made for the Sunne, a place of great renowne:
who like a Bride-groom ready trim'd, doth from his chamber come.

5 And as a valiant Champion, who for to get a prize:
with ioy doth haſte to take in hand, ſome noble enterprize.
6 And all the skie from end to end, hée compaſſeth about:
nothing can hide it from his heat, but he will finde it out.

7 How perfect is the Law of God, how is his covenant ſure,
converting ſoules and making wiſe, the ſimple and obſcure!
8 Juſt are the Lords Commandements, and glad both heart and mind:
His Precepts pure, and doe give light to eyes that be full blinde.

9 The feare of God is excellent, and doth endure for ever:
the iudgements of the Lord are true, and righteous altogether.
10 And more to be embrac'd alway, than fined gold I ſay:
the honey and the honey-combe are not ſo ſwéet as they.

11 By them thy ſervant is fore-warn'd to have God in regard:
and in performance of the ſame, there ſhall be great reward.
12 But Lord what earthly man doth know, the errours of his life?
then cleanſe me from my ſecret ſinnes, which are in me moſt rife.

13 And kéepe me that preſumptuous ſinnes prevaile not over me:
and ſo ſhall I be innocent, and great offences flée.
14 Accept my mouth, and eke my heart, my words and thoughts each one:
for my Redéemer and my ſtrength, O Lord thou art alone.

Exaudiat te Dominus. Pſal. xx. T. S.

The people pray to God to heare their King, and receive his ſacrifice which he offered before he went to battell againſt the Ammonites, Declaring that the heathen put their truſt in horſes, but they truſt only in his Name: wherefore they ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14. Pſalme.

IN trouble and adverſity, the Lord God heare thee ſtill:
the Maieſtie of Jacobs God, defend thee from all ill.
2 And ſend thee from his holy place, his helpe at every need:
and ſo in Sion ſtablish thee, and make thee ſtrong indeed.

3 Remember well the ſacrifice, that now to him is done:
and ſo receive right thankfully, thy burnt offerings each one.

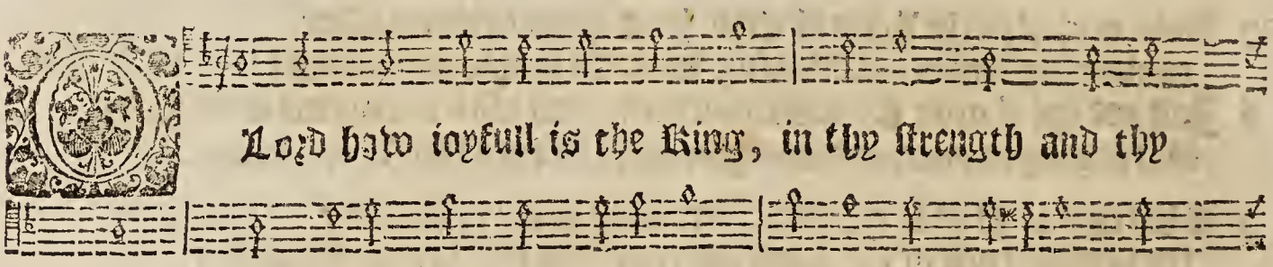
4 According to thy hearts desire, the Lord grant unto thee:
and all thy counsell and device, full well performe may he.

5 We shall reioyce when thou us sau'st, and our banners display
unto the Lord, which thy requests, fulfilled hath alway.
6 The Lord will his annointed save, I know well by his grace:
and send him helpe by his right hand, out of his holy place.

7 In chariots some put confidence, and some in horses trust:
but wee remember God our Lord, that keepeth promise iust.
8 They fall downe flat, but wee doe rise, and stand up stedfastly:
9 now save and helpe us Lord and King, on thee when we doe cry.

Domine in virtute. Psal. xxi. T. S.

David in the person of the people, praiseth God for the victory given him against the Syrians and Ammonites, 2 Sam 10 wherein he was crowned with the Crowne of the King of Ammon, 2 Sam. 12. and endued with manifold blessings of God.



Lord how ioyfull is the King, in thy strength and thy power? How vehemently doth hée reioyce, in thée his Saviour? For thou hast given unto him his godly hearts desire: To him nothing thou hast deni'd, of that he did require.

3 Thou didst prevent him with thy gifts, and blessings manifold:
and thou hast set upon his head, a crowne of perfect gold.
4 And when he asked life of thée, thereof thou mad'st him sure:
to have long life, yea such a life, as ever shall endure.

5 Great is his glory by thy helpe, thy benefit and aid:
great worship and great honour both, thou hast upon him laid.
6 Thou wilt give him felicity, that never shall decay:
and with thy chéerfull countenance wilt comfort him alway.

7 For why? the King doth strongly trust in God for to prevaile:
wherefore his goodnesse and his grace, will not that he shall quaile.
8 But let thine enemies féele thy force, and those that thee withstand:
finde out thy foes, and let them feele the power of thy right hand.

9 And

9 And like an Oven burne them, Lord, in fiery flame and fume:
thine anger ſhall deſtroy them all, and fire ſhall them conſume.
10 And thou ſhalt rot out of the earth their fruit that ſhould increaſe:
and from the number of thy folke their ſéed ſhall end and ceaſe.

11 For why? much miſchief did they muſe againſt thy holy Name:
yet did they faile, and had no power for to performe the ſame.
12 But as a marke thou ſhalt them ſet in a moſt open place:
and charge thy Bow-ſtrings readily, againſt thine enemies face.

13 Be thou exalted Lord therefore in thy ſtrength every houre:
So ſhall we ſing right ſolemnly, praiſing thy might and power.

Deus, Deus meus. Pſal. xxii. T. S.

Dauid complaineth of himſelfe to be brought into ſuch extremities, that he is like a deſperate man, & paſt all hope, after declareth wherof he recovereth himſelf from the bottomleſs pit of temptations. And under his own perſon he ſetteth forth the figure of Chriſt, whom he did fore-ſée in the ſpirit of prophecie. So this Pſalme after two parts doth declare that prophecie of Eſay, He was taken forth of priſon and iudgement.

Sing this as the 21. Pſalme.

O God my God, wherefore doſt thou forſake me utterly?
And helpeſt not when I doe make my great complaint and cry:
2 To thée my God, even all day long, I do both cry and call:
I ceaſe not all the night, and yet thou heareſt not at all.

3 Even thou that in thy Sanctuary, and holy place doſt dwell:
thou art the comfort and the ioy, and glory of Iſrael.
4 And he in whom our fathers old, had all their hope for ever:
And when they put their truſt in thée, thou didſt them aye deliver.

5 They were delivered ever when they called on thy Name:
and for the faith they had in thée, they were not put to ſhame:
6 But I am now become a worme, more like than any man:
an out-caſt whom the people ſcorne, with all the ſpite they can.

7 All men deſpiſe as they behold me walking on the way:
they grin, they mow, and nod their heads, and on this wiſe they ſay,
8 This man did glory in the Lord, his favour and his love:
let him redéeme and helpe him now, his power if he will prove.

9 But Lord out of my mothers wombe, I came by thy beheſt:
thou didſt preſerve me ſtill in hope, while I did ſucke her breaſt.
10 I was committed from my birth, with thée to have abode:
ſince I was in my mothers wombe, thou haſt ever béene my God.

The ſecond part.

11 Then Lord depart not from me, in this my preſent griefe:
ſince I have none to be my helpe, my ſuccour and reliefe:
12 So many bulls doe compaſſe me, that be full ſtrong of head:
yea, bulls ſo fat, as though they had in Baſan field béene fed.

13 They gape upon me grédily, as though they would me ſlay:
much like a Lyon roring out, and ramping for his prey.

14 But I drop downe like water ſhed, my ioynts in ſunder breake:
my heart doth in my body melt, like wax againſt the heat.

15 And like a pot-ſherd dri'th my ſtrength, my tongue it cleaveth faſt
unto my iawes, and I am brought to duſt of death at laſt.
16 And many dogs doe compaſſe me, and wicked counſell eke
conſpire againſt me curſedly, they pierce my hands and feet.

17 I was tormented, ſo that I might all my bones haue told:
yet ſtill upon me they doe looke, and ſtill they me behold.
18 My garments they diuided eke in parts among them all:
and for my coat they did caſt lots, to whom it might befall.

19 Therefore I pray thee be not farre from me at my great need:
but rather ſith thou art my ſtrength, to helpe me Lord make ſpeed.
20 And from the ſword Lord ſaue my ſoule, by thy might and thy power:
and keepe my ſoule, thy darling deare, from dogs that would devour.

21 And from the Lyons mouth, that would me all in ſunder ſhiver:
and from the hornes of Unicornes Lord ſafely me deliver.
02 then ſhall I to my brethren all thy Maieſty record:
and in the Church ſhall praiſe the Name of thée the liuing Lord.

The third part.

23 All yee that feare him praiſe the Lord, thou Jacob honour him:
and all ye ſeed of Iſrael, with reverence worſhip him.
24 For he deſpiſeth not the poore, he turneth not awry
his countenance when they do call, but granteth to their cry.

25 Among the folke that feare the Lord, I will therefore proclaime
thy praiſe and keepe my promiſe made for letting forth thy Name.
26 The poore ſhall eat and be ſuffic'd, and thoſe that do endeavour
to ſéeke the Lord, ſhall praiſe his Name, their hearts ſhall liue for ever.

27 All coaſts of th'earth ſhall praiſe the Lord, and turne to him for grace:
The heathen folke ſhall worſhip him before his bleſſed face.
28 The kingdome of the Heathen folke, the Lord ſhall have therefore:
and he ſhall be their gouernour, and King for evermore.

29 The rich men of his godly gifts, ſhall féed and taſte alſo:
and in his his preſence worſhip him, and bow their knées full low.
30 And all that ſhall goe downe to duſt, of life by him ſhall taſte:
my ſeed ſhall ſerve and praiſe the Lord, while any world ſhall laſt.

31 My ſeed ſhall plainly ſhew to them, that ſhall be borne hereafter:
his iuſtice and his righteouſneſſe, and all his workes of wonder.

Dominus regit me. Pſal. xxiii. W. W.

Becauſe the Prophet had proued the great mercies of God at diuers times and in ſundry manner, he gathereth a certaine aſſurance, fully perſwading himſelfe, that God will continue the very ſame goodneſſe towards him for ever.

Sing this as the 21. Pſalme.

THe Lord is onely my ſupport, and he that doth me féed:
how can I then lack any thing, whereof I ſtand in need?

2 He doth me fold in coats moſt ſafe, the tender graſſe faſt by:
and after drives me to the ſtreames which run moſt pleaſantly.

3 And when I fæle my ſelfe nære loſt, then doth he me home take:
conducting me in his right paths, even for his owne names ſake.
4 And though I were even at deaths doore, yet would I feare none ill:
for with thy rod and ſhepheards crooke, I am comforted ſtill.

5 Thou haſt my table richly deckt, in deſpight of my foe:
thou haſt my head with balme refreſh'd, my cup doth overflow.
6 And finally, while breath doth laſt, thy grace ſhall me defend:
and in the houſe of God will I, my life for ever ſpend.

Another by *Thomas Sternhold.*

Sing this as the 21. Pſalme.

My Shepheard is the living Lord, nothing therefore I nèed:
in paſtures faire with Waters calme, he lets me for to fèed.
2 He did convert and glad my ſoule, and brought my minde in frame:
to walke in paths of righteouſneſſe, for his moſt holy Name.

3 Yea though I walke in vale of death, yet will I feare none ill:
thy rod, thy ſtaffe doth comfort me, and thou art with me ſtill.
4 And in the preſence of my foes, my table thou ſhalt ſpread:
thou ſhalt (O Lord) fill full my cup, and eke annoint my head.

5 Through all my life, thy favour is, ſo frankly ſhew'd to me:
that in thy houſe for evermore, my dwelling place ſhall be.

Domini eſt terra. Pſal. xxiv. I. H.

Becauſe the grace of God was then to be uttered in the Temple, more glorious than before it had bène in the Tabernacle, David giveth it a moſt glorious title, and with exclamation ſetteth forth the honour thereof, ſtirring us to the conſideration of the heavenly manſion prepared for us in the heavens, whereof this was a ſhadow and figure.

Sing this as the 21. Pſalme.

The earth is all the Lords, with all her ſtore and furniture:
yea, his is all the world, and all that therein doth endure.
2 For he hath faſtly founded it, above the ſea to ſtand:
and laid alow the liquid flouds, to flow beneath the land.

3 For who is he, O Lord, that ſhall aſcend into thy hill?
or paſſe into thy holy place, there to continue ſtill?
4 Whoſe hands are harmleſſe, and whoſe heart no ſpot there doth defile,
his ſoule not ſet on vanity, who hath not ſworne to guile.

5 Him that is ſuch a one, the Lord ſhall place in bliſſefull plight:
and God his God and Saviour, ſhall yèld to him his right.
6 This is the brood of travellers, in ſeeking of his grace:
as Jacob did the Iſraelite, in that time of his race.

7 Yee Princes ope your gates, ſtand ope the everlaſting gate:
for there ſhall enter in thereby the King of glorious ſtate.

8 Who is the King of glorious ſtate, the ſtrong and mighty Lord:
the mighty Lord in battell ſtout, and triall of the ſword.

9 yee Princes ope your gates, ſtand ope the everlaſting gate:
for there ſhall enter in thereby the King of glorious ſtate.
10 Who is the King of glorious ſtate? the Lord of hoaſts it is:
the kingdome and the royalty of glorious ſtate is his.

Ad te Domine levavi. Pſal xxv T.S.

The Prophet touched with the conſideration of his ſins, and alſo grieved with the cruell malice of his enemies, praieth to God moſt fervently to have his ſins forgiven, eſpecially ſuch as he had committed in his youth. He beginneth every verſe according to the Hebrew letters, two or three excepted.

Lift unto thee, my God and guide moſt juſt: Now ſuffer me to take no ſhame, for in thee do I truſt. 2. Let not my foes reioyce, nor make a ſcorne of mee: And let them not be overthrown, that put their truſt in thee.

3 But ſhame ſhall them befall, which harme them wrongfully:
therefore thy paths and thy right wayes unto me Lord deſcry.
4 Direct me in thy truth, and teach me I thee pray:
thou art my God and Saviour, on thee I wait alway.

5 Thy mercies manifold, I pray thee Lord remember:
and eke thy pity plentifull, for they have been for ever.
6 Remember not the faults, and frailty of my youth:
remember not how ignorant I have been of thy truth.

Nor after my deſerts let me thy mercy finde:
but of thine owne benignity, Lord have me in thy minde.
7 His mercy is full ſweet, his truth a perfect guide:
therefore the Lord will ſinners teach, and ſuch as go aſide.

8 The humble he will teach, his precepts for to keepe:
he will direct in all his waies, the lowly and the meeke.
9 For all the wayes of God are truth and mercy both:
to them that keepe his teſtament, the witneſſe of his troth.

The ſecond part.

10 Now for thy holy Name, O Lord I thee intreat,
to grant me pardon for my ſinne, for it is wondrous great.

11 Who ſo doth feare the Lord, the Lord will him direct:
to lead his life in ſuch a way, as he doth beſt accept.

12 His ſoule ſhall evermore in goodneſſe dwell and ſtand:
his ſeed and his poſterity inherit ſhall the land.
13 All thoſe that feare the Lord, know his ſecret intent:
and unto them he doth declare his will and teſtament.

14 Mine eyes and eke my heart, to him I will advance:
that pluck'd my feet out of the ſnare of ſinne and ignorance.
15 With mercy me behold, to thee I make my mone:
for I am poore and deſolate, and comfortleſſe alone.

16 The troubles of my heart, are multipli'd indeed:
bring me out of this miſery, neceſſity and need.
17 Behold my poverty, mine anguiſh and my paine:
remit my ſinne and mine offence, and make me cleane againe.

18 O Lord behold my foes, how they do ſtill increaſe:
purſuing me with deadly hate, that faine would live in peace.
19 Preſerve and keepe my ſoule, and eke deliver me:
and let me not be overthrowne, becauſe I truſt in thee.

20 Let my ſimple pureneſſe me from mine enemies ſhend:
becauſe I looke as one of thine, that thou ſhouldſt me defend.
21 Deliver Lord thy folke, and ſend them ſome reliefe:
I meane thy choſen Iſrael, from all their paine and griefe.

Judica me Domine. Pſal. xxvi. T. S.

David injuriouſly oppreſſed and helpleſs, yet aſſured of his integrity to Saul, calleth God to help his cauſeleſly afflicted. Then he deſireth to be in the company of the faithfull, in ỹ congregation of God, whence he was baniſhed by Saul, promiſing godly life, open praiſes, thankſgiving & ſacrifice for his deliverance.

Sing this as the 14. Pſalme.

LOrd be my Iudge, and thou ſhalt ſee, my paths be right and plaine:
I truſt in God, and hope that he, will ſtrength me to remaine.
2 Prove me my God, I thee deſire, my waies to ſearch and try:
as men doe prove their gold with fire, my reines and heart eſpie.

3 Thy goodneſſe laid before my face, I durſt behold alwaies:
for of thy truth I tread the trace, and will doe all my daies.
4 I doe not luſt to haunt or uſe, with men whoſe deeds are vaine:
to come in houſe I doe refuſe, with the deceitfull traine.

5 I much abhorre the wicked ſort, their deeds I doe deſpiſe:
I doe not once to them reſort, that wicked workes deviſe.
6 My hands I waſh, and do proceed, in works to walke upright:
then to thine Altar I make ſpeed, to offer there in ſight.

7 That I may speake and preach the praise that doth belong to thée:
and so declare how wondrous waies thou hast béene good to mée.
8 O God thy house I love most deare, to me it doth excell:
I have delight, and would be neare whereas thy grace doth dwell.

9 O shut not up my soule with them in sinne that take their fill:
nor yet my life among those men that séeke much blood to spill.
10 Whose hands are heapt with craft and guile, their lives thereof are full:
and their right hand with wrench and wile, for bribes do plucke and pull.

11 But I in righteousnesse intend, my time and daies to serve:
have mercy Lord, and me defend, so that I do not swerve.
12 My foot is staid for all assayes, it standeth well and right:
wherefore to God will I give praise, in all the peoples sight.

Dominus illuminatio. Psal. xxvii. T. S.

David delivered from great perils, giveth thanks: wherein we see his constant faith against the assaults of all his enemies, and the end why he desireth to live and be delivered. Thus he exhorteth to faith, and to attend upon the Lord.

Sing this as the 72. Psalme.

THe Lord is both my health and light, shall men make me dismaid?
sith God doth give me strength and might, why should I be afraid?
2 While that my foes with all their strength begin with me to brall:
and thinke to eate me up, at length themselves have caught the fall.

3 Though they in camp against me lie, my heart is not afraid:
in battell pight if they will try, I trust in God for aid.
4 One thing of God I do require, that he will not deny:
for which I pray, and will desire, till he to me apply.

5 That I within his holy place, my life throughout may dwell:
to see the beauty of his face, and view his Temple well.
6 In time of dread he shall me hide within his place most pure:
and keepe me secret by his side, as on a rocke most sure.

7 At length I know the Lords good grace, shall make me strong and stout:
my foes to foile, and clean deface, that compasse me about.
8 Therefore within his house will I give sacrifice of praise:
with Psalmes and songs I will apply, to laud the Lord alwaies.

The second part.

9 Lord heare the voyce of my request, for which to thée I call:
have mercy Lord on me oppressed, and send me helpe withall.
10 My heart doth knowledge unto thee, I sue to have thy grace,
then seeke my face, saist thou to me, Lord I will seeke thy face.

11 In wrath turne not thy face away, nor suffer me to slide:
thou art my helpe still to this day, be still my God and guide.
12 My parents both their sonne forsooke and cast me off at large:
and then the Lord himselfe yet tooke of me the care and charge.

13 Teach me, O Lord, the way to thée, and lead me on forth right:
for feare of ſuch as watch for me, to trap me if they might.
14 Doe not betake me to the will of them that be my foes:
for they ſurmiſe againſt me ſtill, falſe witneſſe to depoſe.

15 My heart would faint, but that in me this hope is fixed faſt:
the Lord Gods good grace ſhall I ſée in like that aye ſhall laſt.
16 Truſt ſtill in God, whoſe whole thou art, his will abide thou muſt:
and he ſhall eaſe and ſtrength thy heart, if thou in him doe truſt.

Ad te Domine clamabo. Pſal. xxviii. T. S.

Being in great feare and perſibeneſſe to ſée God diſhonoured by wicked men, he deſireth to be rid of them, and cryeth for vengeance againſt them, and at length aſſureth himſelfe that God had heard his prayer, to whoſe tuition he commendeth all the faithfull.

Sing this as the 21. Pſalme.

THou art O Lord, my ſtrength and ſtay, the ſuccour which I crave:
neglect me not, leſt I be like to them that go to graue.
2 The voyce of thy ſuppliant heare, that unto thée do cry.
when I lift up my hands unto thy holy Arke moſt high.

3 Repute me not among the ſort of wicked and perverſe:
that ſpeake right faire unto their friends, but thinke full ill in heart.
4 According to their handy worke, as they deſerve indéed:
and after their inventions, let them receive their meed.

5 For they regard nothing Gods works, his law ne yet his lore:
therefore will he them and their ſéed deſtroy for evermore.
6 To render thankes unto the Lord, how great a cauſe have I?
my voice, my prayer, and my complaint, that heard ſo willingly.

7 He is my ſhield and fortitude, my buckler in diſtreſſe:
my hope, my helpe, and hearts reliefe, my ſong ſhall him confeſſe.
8 He is our ſtrength and our defence, our enemies to reſiſt:
the health and the ſalvation of his elect by Chriſt.

9 Thy people and thine heritage Lord bleſſe, guide, and preſerve:
increaſe them Lord, and rule their hearts, that they may never ſwerve.

Afferte Domino. Pſal. xxix. I. H.

An excellent Pſalme wherein the Prophet exhorteth the very Princes and Rulers of the world, which otherwiſe for the moſt part think there is no God, at the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And though thereby God threatneth ſinners, yet he is alwayes mercifull to his, and moveth them thereby to praiſe his Name.

Sing this as the 30. Pſalme.

GIve to the Lord ye Potentates, ye Rulers of the world:
give ye all praiſe, honour and ſtrength unto the living Lord.
2 Give glory to his holy Name, and honour him alone:
worſhip him in his Majeſtie, within his holy throne.

3 His voice doth rule the waters all, even as himſelfe doth pleaſe:
he doth prepare the thunder-claps, and governs all the ſeas.
4 The voice of God is of great force, and wondrous excellent:
it is moſt mighty in effect, and moſt magnificent.

5 The

5 The voyce of God doth rend and breake the Cedar trées ſo long:
the Cedar trées of Lebanon, which are moſt high and ſtrong.
6 And makes them leape like as a Calfe, or elſe a Unicorne:
not only trees but mountaines great, whereon the trees are borne.

7 His voice divides the flames of fire, and ſhakes the wilderneſſe:
8 It makes the deſart quake for feare, that called is Cades.
9 It makes the hindes for feare to calve, and makes the coverts plaine:
then in his Temple every man his glory doth proclaime.

10 The Lord was ſet above the flouds, ruling the raging ſea:
ſo ſhall he rule as Lord and King, for ever and for aye.
11 The Lord will give his people power, in vertue to increaſe:
the Lord will bleſſe his choſen flocke with everlaſting peace.

Exaltabo te Domine. Pſal. xxx. T. S.

When Dauid ſhould have dedicated his houſe to the Lord, he fell extream ſicke, that he was without all hope of life, and therefore after recovery, he rendreth thanks to God, exhorting others to the like, & to learne by his example, that God is rather mercifull than ſevere and rigorous towards his children, and alſo that the fall from proſperity to adverſity is ſudden. This done, he returneth to prayer, promiſing to praiſe God for ever.

ALL laud and praiſe with heart and voice, O Lord I give to thee: which didſt not make my foes reioyce, but haſt exalted me. 2. O Lord my God to thee I cri'd in all my paine and griefe, thou gav'ſt an eare and didſt provide to eaſe me with reliefe.

3 Of thy good grace thou haſt call'd backe my ſoule from hell to ſave:
thou didſt revive when ſtrength did lacke, and keptſt me from the grave.
4 Sing praiſe ye Saints, that prove and ſee the goodneſſe of the Lord:
in memory of his Majeſty, reioyce with one accord.

5 For why? his anger but a ſpace doth laſt and ſlacke againe:
but in his favour and his grace alwaies doth life remaine.
Though gripes of griefe and pangs full ſore ſhall lodge with us all night:
the Lord to ioy ſhall us reſtore, before the day be light.

6 When I enioy'd the World at will, thus would I boaſt and ſay:
tuſh, I am ſure to feele none ill, this wealth ſhall not decay.
7 For thou, O Lord, of thy good grace, hadſt ſent me ſtrength and aid:
but when thou turnd'ſt away thy face, my mind was much diſmaid.

8 Where-

8 Wherefore againe yet did I cry to thée, O Lord of might:
my God with plaints I did apply, and pray'd both day and night.
9 What gaine is in my blood (ſaid I) if death deſtroy my dayes?
doth duſt declare thy Maieſtie, or yet thy truth doth praiſe?

10 Wherefore my God ſome pity take, O Lord, I thee deſire:
doe not this ſimple ſoule forſake, of helpe I thee require.
11 Then didſt thou turne my griefe and woe into a cheerefull voyce:
the mourning weed thou took'ſt me fro, and mad'ſt me to reioyce.

12 Wherefore my ſoule unceſſantly, ſhall ſing unto thy praiſe:
my Lord my God, to thee will I give laud and thankes alwayes.

In te Domine ſperavi. Pſal. xxxi. J. H.

David delivered from ſome great danger in the Deſart of Maon, or elſewhere, firſt he rehearſeth what meditation he had by the power of faith when death was before his eyes, his enemies being ready to take him: Then adjoyneth the favour of God alwayes to thoſe that feare him. Finally, he exhorteth all the faithfull to truſt in God, and to love him, becauſe he preſerveth and ſtrengtheneth them, as they may ſée by his example.

Sing this as the 18. Pſalme.

O Lord, I put my truſt in thee, let nothing work me ſhame:
as thou art iuſt, deliver me, and ſet me quite from blame.
2 Heare me, O God, and that anon, to helpe me make good ſpeed:
be thou my rocke and houſe of ſtone, my fence in time of need.

3 For why? as ſtones thy ſtrength is tri'd, thou art my fort and tower:
for thy Names ſake be thou my guide, and lead me in thy power.
4 Pluck thou my feet out of the ſnare, which they for me have laid:
thou art my ſtrength, and all my care is for thy might and aid.

5 Into thy hands, Lord, I commit my ſpirit which is thy due:
for why thou haſt redéemed it, O Lord my God moſt true.
6 I hate ſuch folke as will not part from things to be abhorr'd:
when they on trifles ſet their heart, my truſt is in the Lord.

7 For I will in thy mercy ioy, I ſee it doth excell:
thou ſeeſt when ought would me annoy, and know'ſt my ſoule full well
8 Thou haſt not left me in their hand, that would me over-charge:
but thou haſt ſet me out of hand, to walke abroad at large.

The ſecond part.

9 Great griefe, O Lord, doth me aſſaile, ſome pity on me take:
mine eyes wax dim, my ſight doth faile, my wombe for woe doth ake.
10 My life is worne with griefe and paine, my yeares in woe are paſt:
my ſtrength is gone, and through diſdaine, my bones corrupt and waſte.

11 Among my foes I am a ſcorne, my friends are all diſmaid:
my neighbours and my kinſmen borne, to ſee me are afraid.
12 As men once dead are out of minde, ſo am I now forgot:
as ſmall effect in me they finde, as in a broken pot.

13 I heard the brags of all the rout, their threats my mind did fray:
how they conspir'd, and went about to take my life away.
14 But Lord, I trust in thée for aid, not to be over-trod:
for I confesse, and still have said, thou art my Lord and God.

15 The length of all my life and age, O Lord, is in thy hand:
defend me from the wrath and rage of them that me withstand.
16 To me thy servant (Lord) expresse, and shew thy joyfull face:
and save me Lord, for thy goodnesse, thy mercy and thy grace.

The third part.

17 Lord, let me not be put to blame, for that on thée I call:
but let the wicked beare the shame, and into their grave fall.
18 O Lord make dumb their lips out-right, which are addict to lies:
and cruelly with pryde and spight, against the just devise.

19 O, how great good hast thou in store, laid up full safe for them,
that feare and trust in thée therefore, before the sonnes of men.
20 Thy presence shall them fence and guide from all proud brags and wrongs:
within thy place thou shalt them hide, from all the strife of tongues.

21 Thanks to the Lord that hath declar'd, on me his grace so farre:
me to defend with watch and ward, as in a towne of warre.
22 Thus did I say both day and night, when I was sore oppress:
lo I was cleane cast out of sight, yet heardst thou my request.

23 Ye Saints love yée the Lord I say, the faithfull he doth guide:
and to the proud he doth repay, according to their pride.
24 Be strong, and God will stay your heart, be bold and have a lust:
for sure the Lord will take your part, sith yée in him do trust.

Beati quorum remissa sunt. Psal. xxxii. T. S.

David punished with grievous sickneſſe for his ſins, counteth them happy to whom God doth not imputе their tranſgreſſion: and after that he had confeſſed his ſins and obtained pardon, he exhorteth the wicked men to live godly, and the good to rejoyce.

Sing this as the 30. Pſalme.

THe man is blest whose wickednesse, the Lord hath cleane remitted:
and he whose sinne and wretchednesse, is hid and also covered.
2 And blest is he to whom the Lord, imputeth not his sinne:
which in his heart hath hid no guile, nor fraud is found therein.

3 For whilest that I kept close my sinne, in silence and constraint:
my bones did weare and waste away, with daily mone and plaint.
4 For night and day thy hand on me, so grievous was and smart,
that all my blood and humours moist, to drinesse did convert.

5 I did therefore confesse my faults, and all my sinnes discover:
then thou O Lord, didst me forgive, and all my sinnes passe over.
6 The humble man shall pray therefore, and séeke thée in due time:
so that the flouds of waters great, shall have no power on him.

7 When trouble and adverſity doe compaſſe mee about:
thou art my refuge and my ioy, and thou doſt rid me out.
8 Come hither and I will thee teach, how thou ſhalt walke aright:
I will thee guide, as I my ſelfe have learn'd by proofe and ſight.

9 Be not ſo rude and ignorant, as is the Horſe and Mule:
whoſe mouth without a reine or bit, from harme thou canſt not rule.
10 The wicked man ſhall manifold ſorrows and griefes ſuſtaine:
but unto him that truſts in God, his goodneſſe ſhall remaine.

11 Be merry therefore in the Lord, ye iuſt lift up your voyce:
and yee of pure and perfect heart, be glad and eke reioyce.

Exultate juſti in Domino. Pſal. xxxiii. I. H.

He exhorteth good men to praiſe God, for that he hath not only created all things, & by his providence gouerneth the ſame, but is faithfull in his promiſe: he underſtandeth mans heart, and ſcatters the counſell of the wicked, ſo that no man can be preſerued by any creatures or mans ſtrength. but they that put confidence in his mercy, ſhall be preſerued from all adverſity.

Sing this as the 30. Pſalme.

YEe righteous in the Lord reioyce, it is a ſeemely ſight:
that upright men with thankfull voyce ſhould praiſe the Lord of might.
2 Praiſe yee the Lord with harp and ſong, in Pſalmes and pleaſant things:
with lute, and inſtrument among that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new, with courage give him praiſe:
4 For why? his word is ever true, his workes and all his waies.
5 To iudgement, equitie, and right, he hath a great good will:
and with his gifts hee doth delight, the earth throughout to fill.

6 For by the word of God alone, the heavens all were wrought:
their hoaſts and powers every one; his breath to paſſe hath brought.
7 The waters great gathered hath he on heapes within the ſhore:
and hid them in the depth to be, as in a houſe of ſtore.

8 All men on earth both leaſt and moſt, feare God and keepe his Law:
ye that inhabit in each coaſt, dread him and ſtand in awe.
9 What he commanded, wrought it was at once with preſent ſpeed:
what he doth will is brought to paſſe with full effect indeed.

10 The counſels of the nations rude, the Lord doth bring to nought:
he doth defeat the multitude of their device and thought.
11 But his decrees continue ſtill, they never ſlacke nor ſwage:
the motions of his minde and will take place in every age.

The ſecond part.

12 And bleſt are they to whom the Lord as God and guide is known:
whom he doth chuſe of meere accord, to take them as his owne.
13 The Lord from heaven caſt his ſight on mortall men by birth:
14 Conſidering from his ſeat of might the dwellers of the earth.

15 The Lord, I ſay, whoſe hand hath wrought mans heart, and doth it frame:
for he alone doth know the thought, and working of the ſame.

16 A King that truſted in his hoaſt, ſhall nought prevaile at length:
the man that of his might doth boaſt, ſhall fall for all his ſtrength.

17 The troups of horſe-men eke ſhall fall, their ſturdy ſteeds ſhall ſterve:
the ſtrength of horſe ſhall not prevaile, the rider to preſerve.
18 But lo, the eyes of God intend, and watch to aid the juſt:
with ſuch as feare him to offend, and on his goodneſſe truſt.

19 That he of death and great diſtreſſe, may ſet their ſoules from dread:
and if that dearth their land oppreſſe, in hunger them to feed.
20 Wherefore our ſoule doth whole depend on God our ſtrength and ſtay:
he is our ſhield us to defend, and drive all darts away.

21 Our ſoule in God hath ioy and game, reioycing in his might:
for why? in his moſt holy Name, we hope and much delight.
22 Therefore let thy goodneſſe, O Lord, ſtill preſent with us be:
as we alwaies with one accord, do onely truſt in thée.

Benedicam Domino. Pſal. xxxiv. T. S.

After David had eſcaped Achis, according as it is written in 1 Sam. 21. whom in this title he calleth Abimelech (which was a generall name to the Kings of the Philiſtines) he praiſeth God for his deliverance, provoking all others by his example to truſt in God, to fear and ſerve him, who defendeth the godly with Angels, and utterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. Pſalme.

I will give laud and honour both, unto the Lord allwayes:
and eke my mouth for evermore, ſhall ſpeak unto his praiſe.
2 I doe delight to laud the Lord, in ſoule and eke in voyce;
that humble men and mortified, may heare and ſo reioyce.

3 Therefore ſee that ye magnifie with me the living Lord:
and let us now exalt his Name, together with one accord.
4 For I my ſelfe beſought the Lord, he anſwered me againe:
and me delivered incontinent, from all my feare and paine.

5 Who ſo they be that him behold, ſhall ſée his light moſt cleare:
their countenance ſhall not be dasht, they néed it not to feare.
6 This ſilly wretch for ſome relieſe, unto the Lord did call:
who did him heare without delay, and rid him out of thrall.

7 The Angel of the Lord doth pitch his tents in every place:
to ſave all ſuch as feare the Lord, that nothing them deface.
8 Taſte and conſider well therefore, that God is good and iuſt:
O happy man that maketh him his only ſtay and truſt.

9 Feare yée the Lord yée holy ones, above all earthly thing:
for they that feare the living Lord, are ſure to lacke nothing.
10 The Lyons ſhall be hunger-bit, and pind with famine much:
but as for them that feare the Lord, no lacke ſhall be to ſuch.

The ſecond part.

11 Come néere therefore my children deare, and to my words give eare:
I ſhall you teach the perfect way, how yée the Lord ſhould feare.

12 who

12 Who is the man that would live long, and lead a bleſſed life?
13 See thou refrain thy tongue and lips, from all deceit and ſtrife.

14 Turn back thy face from doing ill, and do the godly déed:
enquire for peace and quietneſſe, and follow it with ſpeed.
15 For why? the eyes of God abode, upon the juſt are bent:
his eares likewiſe do hear the plaint, of the poor innocent.

16 But he doth frown and bend his browes, upon the wicked traine:
and cuts away the memory, that ſhould of them remaine.
17 But when the juſt do call and cry, the Lord doth hear them ſo:
that out of pain and miſery, forthwith he lets them go.

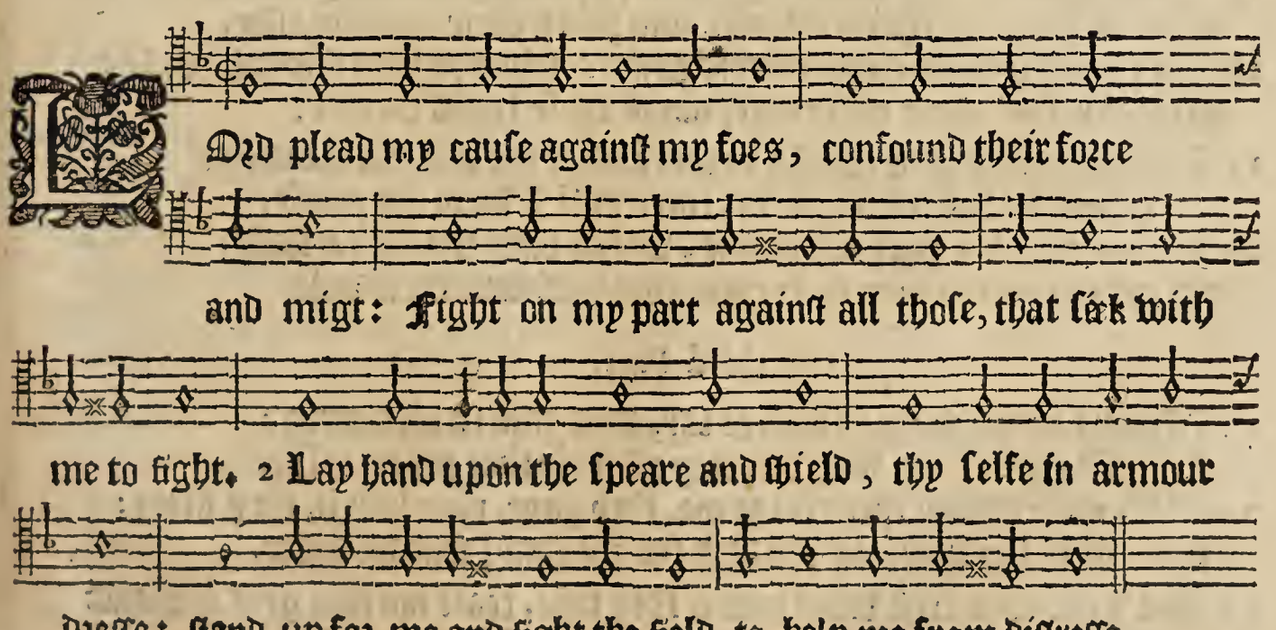
18 The Lord is kind and ſtraight at hand to ſuch as be contrite:
he ſaves alſo the ſorrowful, the poore and meek in ſprite.
19 Full many be the miſeries, that righteous men do ſuffer:
but out of all adverſities, the Lord doth them deliver.

20 The Lord doth ſo preſerve and keep their very bones alway:
that not ſo much as one of them, doth periſh or decay.
21 The ſin ſhall ſlay the wicked man, which he himſelf hath wrought:
and ſuch as hate the righteous man, ſhall ſoon be brought to nought.

22 But they that fear the living Lord, the Lord doth ſave them ſound:
and who that put their truſt in him, nothing ſhall them confound.

Judica me Domine. Pſal. xxxv. I. H.

So long as Saul was enemy to David, all that had any authority under him, to flatter the King, did alſo moſt cruelly perſecute David, againſt whom he prayeth God to plead and revenge his cauſe, that they may be taken in their nets and ſnares which they laid for him, and his innocency to be declared, and that the innocent which take part with him, may rejoyce and praiſe the Name of the Lord, that thus delivereth his ſervant, and ſo he promiſeth to ſpeak forth the juſtice of the Lord, and to magnifie his Name all the daies of his life.



3 Gird on thy ſword, and ſtop the way, mine enemies to withſtand:
that thou unto my ſoul maiſt ſay, lo I thy help at hand.
4 Confound them with rebuke and blame, that ſeek my ſoul to ſpill:
let them turn back and flie with ſhame, that think to work me ill.
5 Let them diſperſe and flie abroad, as winde doth drive the duſt:
and that the Angel of our God, their might away may thruſt.
6 Let all their wayes be void of light, and ſlippery like to fall:
and ſend thine Angel with thy might, to perſecute them all.
7 For why? without my fault they have in ſecret ſet their grin:
and for no cauſe have dig'd a cave, to take my ſoul therein:
8 When they think leaſt and have no care, O Lord, deſtroy them all:
let them be trapt in their own ſnare, and in their miſchief fall.
9 And let my ſoul with heart and voice, in God have joy and wealth:
that in the Lord I may rejoyce, and in his ſaving health.
10 And then my bones ſhall ſpeak and ſay, my parts ſhall all agree:
O Lord though they do ſeem full gay, what man is like to thee:

The ſecond part.

11 Thou doſt defend the weak from them, that are both ſtout and ſtrong:
and rid the poor from wicked men, that ſpoil and do them wrong.
12 My cruel foes againſt me riſe, to witneſſe things untrue:
and to accuſe me they deviſe, of things I never knew.
13 Where I to them did owe good will, they quite me with diſdaine:
that they ſhould pay my good with ill, my ſoul doth ſore complaine.
14 When they were ſick I mourn'd therefore, and clad my ſelf in ſack:
with faſting I did faint full ſore, to pray I was not ſlack.
15 As they had been my brethren dear, I did my ſelf behave:
as one that maketh woful chear, about his mothers grave.
16 But they at my diſeaſe did joy, and gather on a rout:
yea, abject ſlaves at me did toy, with mocks and checks full ſtout.
17 The belly-gods and flattering traine, that all good things deride:
at me do grin with great diſdain, and pluck their mouths aſide.
18 Lord when wilt thou amend this geare? why doſt thou ſtay and pauſe?
oh rid my ſoul mine onely dear, out of theſe lyons clawes.
19 And then will I give thanks to thee, before the Church alwaies:
and where moſt of the people be, there will I ſhew thy praiſe.
20 Let not my foes prevaile on me, which hate me for no fault:
nor yet to wink or turn their eyes, that ranſeleſſe me aſſault.

The third Part.

21 Of peace no word they think or ſay, their talk is all untrue:
they ſtill conſult and would betray all thoſe that peace enſue.
22 With open mouth they run at me, they gape, they laugh, they ſeere:
well, well, ſay they, our eye doth ſee the thing that we deſire.
23 But Lord thou ſeeſt what waies they take, ceaſe not this gear to mend:
be not far off, nor me forſake, as men that fail their friend.

24 Awake

24 Awake, ariſe, and ſtir abroad, defend me in my right:
revenge my cauſe, my Lord my God, and aid me with thy might.

25 According to my righteouſneſſe, my Lord God ſet me free:
and let them not their pride expreſſe, nor triumph over me.
26 Let not their hearts rejoyce and cry, there, there, all goeth trim:
nor give them cauſe to ſay on high, we have our will on him.

27 Confound them with rebuke and ſhame, that joy when I do mourn:
and pay them home with ſpight and blame, that brag at me with ſcorne.
28 Let them be glad, and eke rejoyce, which love mine upright way:
and they all times with heart and voyce, ſhall praiſe the Lord and ſay.

29 Great is the Lord and doth excell, for why, he doth delight,
to ſee his ſervants proſper well, that is his pleaſant light:
Wherefore my tongue I will apply, thy righteouſneſſe to praiſe:
unto the Lord my God will I, ſing laud and praiſe alwaies.

Dixit injuſtus. Pſal. xxxvi. I. H.

David grievouſly vexed by the wicked, doth complain of their malice and wickedneſs. Then he turneth to conſider the unſpeakable goodneſs of God towards all creatures, but eſpecially towards his children, that by faith thereof he may be comforted and aſſured of his deliverance, by the ordinary courſe of Gods works, who in the end deſtroyeth the wicked, and ſaveth the juſt.

Sing this as the 35. Pſalme.

The wicked with his works unjuſt, doth thus perſwade his heart:
that of the Lord he hath no truſt, his fear is ſet apart.
2 For doth he joy in his eſtate, to walk as he began,
ſo long till he deſerve the hate of God and eke of man.

3 His words are wicked, vile, and naught, his tongue no truth doth tell:
yet at no hand will he be taught, which way he may do well.
4 When he ſhould ſleep then doth he muſe, his miſchief to fulfill:
no wicked waies doth he refuſe, nor nothing that is ill.

5 But Lord thy goodneſſe doth aſcend, above the heavens high:
ſo doth thy truth it ſelf extend, unto the cloudy ſkie.
6 Much more then hills ſo high and ſteep, thy juſtice is expreſt:
thy judgement like to ſeas moſt deep: thou ſav'ſt both man and beaſt.

7 Thy mercy is above all things, O God it doth excell:
in truſt whereof as in thy wings, the ſons of men ſhall dwell.
8 Within thy houſe they ſhall be fed, with plenty at their will:
of all delights they ſhall be ſped, and take thereof their fill.

9 For why? the Well of life ſo pure, doth ever flow from thee:
and in thy light we are full ſure the laſting light to ſee.
10 From ſuch as thee deare to know, let not thy grace depart.
thy righteouſneſſe declare and ſhew, to men of upright heart.

11 Let not the proud on me prevaile, O Lord, of thy good grace,
nor let the wicked me aſſaile, to throw me out of place.

12 But they in their device ſhall fall, that wicked workes maintaine:
they ſhall be overthrown withal, and never riſe again.

Noli æmulari. Pſal. xxxvii. W. W.

Becauſe the godly ſhould not wonder to ſee the wicked men proſper in this world, the Prophet ſheweth that all things ſhall be granted according to their hearts deſire, to them that love and fear God: and they that do the contrary, although they ſeem to flouriſh for a time, ſhall at length periſh.

Sing this as the 35. Pſalme.

GRudge not to ſee the wicked men, in wealth to flouriſh ſtill:
nor yet envy ſuch as to ill, have bent and ſet their will.
2 For as green graſſe and flouriſhing hearbs, are cut and wither away:
ſo ſhall their great proſperity, ſoone paſſe, fade and decay.

3 Truſt thou therefore in God alone, to do well give thy minde:
ſo ſhalt thou have the land as thine, and there ſure food ſhalt finde.
4 In God ſet all thy hearts delight, and look what thou wouldſt have,
or elſe canſt with in all the world, thou needſt it not to crave.

5 Caſt both thy ſelf and thine affaires, on God with perfect truſt:
and thou ſhalt ſee with patience, th'effect both ſure and juſt.
6 Thy perfect life and godly name, he will clear as the light:
ſo that the ſun even at noon day, ſhall not ſhine half ſo bright.

7 Be ſtill therefore and ſtedfaſtly on God ſee thou wait then:
not ſhrinking for the proſperous ſtate, of lewd and wicked men.
8 Shake off deſpight, envy and hate, at leaſt in any wiſe:
their wicked workes avoid and flie, and follow not their guiſe.

9 For every wicked man will God, deſtroy both more and leſſe:
but ſuch as truſt in him are ſure, the land for to poſſeſſe.
10 Watch but a while and thou ſhalt ſee, no more the wicked train:
no not ſo much as houſe or place, where once he did remain.

The ſecond part.

11 But merciful and humble men, enjoy ſhall ſea and land:
in reſt and peace they ſhall rejoyce, for nought ſhall them withſtand.
12 The lewd men and malicious, againſt the juſt conſpire:
they gnaſh their teeth at him as men, which do his bane deſire.

13 But whilſt that lewd men thus do think, the Lord laughs them to ſcorne:
for why? he ſees the terme approach, when they ſhall ſigh and mourn.
14 The wicked have their ſwords out drawne, their bowe eke have they bent,
to overthrow and kill the poore, as they the right way went.

15 But the ſame ſword ſhall pierce their heart, which was to kill the juſt
likewiſe the bowe ſhall break to ſhivers, wherein they put their truſt.
16 Doubleſſe the juſt mans poor eſtate, is better a great deal more,
then all theſe lewd and wicked mens, rich pomp and heaped ſtore.

17 For be their power never ſo ſtrong, God will it overthrow:
where contrary he doth preſerve the humble men and low.
18 He ſees by his great providence, the good mans trade and way:
and will give them inheritance which never ſhall decay.

19 They

19 They ſhall not be diſcouraged, when ſome are hard beſted:
when other ſhall be hunger-bit, they ſhall be clad and fed,
20 For whoſoever wicked is, and enemy to the Lord:
ſhall quaile, yea, melt eben as lambs greaſe, or ſmoke that flies abroad.

The third Part.

21 Behold the wicked borrows much, and never paies againe:
whereas the juſt by liberall gifts, makes many glad and faine.
22 For they whom God doth bleſſe ſhall have, the land for heritage:
and they whom he doth curſe like wiſe, ſhall periſh in his rage.

23 The Lord the juſt mans waies doth guide, and gives him good ſucceſſe,
to every thing he takes in hand, he ſendeth good addreſſe:
24 Though that he fall, yet is he ſure, not utterly to quaile:
becauſe the Lord puts out his hand at need and doth not faile.

25 I have been young, and now am old, yet did I never ſee,
the juſt man left, nor yet his ſeed to beg for miſerie.
26 But gives alway moſt liberally, and lends whereas is need,
his children and poſterity, receive of God their meed.

27 Flie vice therefore and wickedneſſe, and vertue do imbrace:
ſo God ſhall grant thee long to have, on earth a dwelling place.
28 For God ſo loveth equity, and ſhews to ſuch his grace:
that he preſerveth them alwaies, but ſtroyes the wicked race.

29 Whereas the good and godly men, inherit ſhall the land,
having as Lords all things therein, in their own power and hand.
30 The juſt mans mouth doth ever ſpeak, of matters wiſe and hie:
his tongue doth talk to edifie, in truth and equitie.

31 For in his heart the law of God, his Lord doth ſtill abide:
ſo that where ever he goes or walks, his foot can never ſlide.
32 The wicked like a raving wolfe, the juſt man doth beſet:
by all means ſeeking him to kill, if he fall in his net.

The fourth Part.

33 Though he ſhould fall into his hands, yet God would ſuccour ſend:
though men againſt him ſentence give, God would him yet defend.
34 Wait thou on God and keep his way, he ſhall preſerve thee then,
the earth to rule, and thou ſhalt ſee deſtroy'd theſe wicked men.

35 The wicked have I ſeen moſt ſtrong, and plac'd in high degree,
flouriſhing in all wealth and floze, as doth the Lawrel tree.
36 But ſuddenly he paſt away, and loe he was quite gone:
then I him ſought, but could not finde the place where dwelt ſuch one.

37 Mark and behold the perfect man, how God doth him increaſe:
for the juſt man ſhall have at length, great joy with reſt and peace.
38 As for tranſgreſſors woe to them, deſtroyed they ſhall be:
God will cut off their budding race, and rich poſteritie.

39 But

39 But the ſalvation of the juſt, doth come from God above:
who in their trouble ſends them aid, of his meer grace and love.
40 God doth them help, ſave, and deliver, from lewd men and unjuſt,
and ſtill will ſave them whil'ſt that they, in him do put their truſt.

Domine, ne in furore. Pſalme xxxviii. I. H.

David lying ſick of ſome grievous diſeaſe, acknowledgeth himſelf to be chaſtiſed of the Lord for his ſins, and prayeth God to turn away his wrath, he uttereth the greatneſs of his griefe by many words and circumſtances, as wounded with arrows of Gods ire, forſaken of his friends, and evilly intreated of his enemies: but in the end with firm confidence he commendeth his cauſe to God, and hopeth for ſpeedy help at his hand.

Sing this as the 30. Pſalme.

PUt me not to rebuke, O Lord in thy provoked ire:
ne in thy heavy wrath, O Lord, correct me I deſire.
2 Thine arrowes do ſtick faſt in me, thy hand doth preſſe me ſore:
and in my fleſh no health at all, appeareth any more.

8 And all this is by reaſon of, thy wrath that I am in:
nor any reſt is in my bones, by reaſon of my ſin.
4 For lo, my wicked doings Lord, above my head are gone:
a greater load than I can bear, they lie me ſore upon.

5 My wounds ſtink and are feſtred ſo, as loathſom is to ſee:
which all through mine own fooliſhneſſe, betideth unto me.
6 And I in careful wiſe am brought, in trouble and diſtreſſe,
that I go wailing all the day, in doleful heavineſſe.

7 My loynes are fild with ſore diſeaſe, my fleſh hath no whole part:
8 I feeble am and broken ſore, I rore for grief of heart.
9 Thou know'ſt Lord my deſire, my groans are open in thy ſight:
10 My heart doth pant, my ſtrength doth faile, mine eyes have loſt their light.

11 My lovers and my wonted friends, ſtand looking on my wo:
and eke my kinſmen far away, are me departed fro.
12 They that did ſeek my life laid ſnares, and they that ſought the way
to do me hurt, ſpake lies, and thought on miſchief all the day.

The ſecond part.

13 But as a deaf man I became, that cannot hear at all:
14 And as one dumb that opens not, his mouth to ſpeak withall.
15 For all my confidence, O Lord, is wholly ſet on thee:
O Lord thou Lord, that art my God, thou ſhalt give eare to me.

16 This did I crave that they my foes, triumph not over me:
for when my foot did ſlip, then they did joy my fall to ſee.
17 And truly I poore wretch am ſet, in place a woful wight:
and eke my grievous heavineſſe, is ever in my ſight.

18 For while that I my wickedneſſe, in humble wiſe confeſſe:
and while I for my ſinful deeds, my ſorrows do expreſſe:
19 My foes do ſtill remain alive, and mighty are alſo:
and they that hate me wrongfully, in number hugely grow.

20 They

20 They ſtand againſt me that my good with evil do repay:
because that good and honeſt things, I do enſue alway.
21 Forſake me not, O Lord my God, be thou not far away.
22 Haſte me to help, my Lord my God, my ſafety and my ſtay.

Dixi cuſtodiam. Pſal. xxxix. I. H.

David uttereth by what grief and bitterneſſe of minde he was driven to theſe outragious complaints of his infirmity, for he confeſſeth that when he had determined ſilence, that he brake forth, yet into words that he would not, through the greatneſs of his grief. Then he rehearſeth certain requeſts, which taſte of infirmity of man, and mixeth them with many prayers, but to ſhew them a mind wonderfully troubled, that it may plainly appear how he did ſtrive mightily againſt death and deſperation.

Sing this as the 35. Pſalme.

I Said I will look to my waies, for fear I ſhould go wrong:
I will take heed all times that I, offend not with my tongue.
2 As with a bit I will keep faſt, my mouth with force and might:
not once to whiſper all the while, the wicked are in ſight.

3 I held my tongue and ſpake no word, but kept me cloſe and ſtill:
yea from good talk I did refraine, but ſore againſt my will.
4 My heart warm hot within my breaſt, with muſing thought and doubt:
which did increaſe and ſtir the fire, at laſt theſe words burſt out.

5 Lord number out my life and daies, which yet I have not paſt:
ſo that I may be certified, how long my life ſhall laſt.
6 Lord thou haſt pointed out my life, in length much like a ſpan:
mine age is nothing unto thee, ſo vain is every man.

7 Man walketh like a ſhade, and doth in vain himſelf annoy:
in getting goods and cannot tell, who ſhall the ſame injoy.
8 Now Lord ſith things this wiſe do frame, what help do I deſire:
of truth my help doth hang on thee, I nothing elſe require.

The ſecond part.

9 From all the ſins that I have done, Lord quit me out of hand:
and make me not a ſcorne to fooles, that nothing underſtand.
10 I was as dumb and to complain, no trouble might me move:
becauſe I knew it was thy work, my patience for to prove.

11 Lord take from me thy ſcourge and plague, I can them not withſtand:
I faint and pine away for fear, of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke, he wareth woe and wan:
as doth a cloth that moths have fret, ſo vain a thing is man.

13 Lord hear my ſuit and give good heed, regard my tears that fall:
I ſojourne like a ſtranger here, as did my fathers all.
14 O ſpare a little, give me ſpace my ſtrength for to reſtore:
before I go away from hence, and ſhall be ſeen no more.

Expectans expectavi. Pſal. xl. I. H.

David delivered from great danger, doth magnifie and praiſe the grace of God for his deliverance, and commendeth his providence towards all mankind. Then doth he promiſe to give himſelf wholly to Gods ſervice. And ſo declareth how God is truly to be worſhipped, Afterwards giveth thanks and praiſeth God, having complained of his enemies, with good courage he calleth for aid and ſuccour.

Sing

Sing this as the 35. Pſalme.

I Waited long, and ſought the Lord, and patiently did bear:
at length to me he did accord, my voyce and cry to heare.
2 He pluckt me from the lake ſo deep, out of the myre and clay:
and on a rock he ſet my feet, and he did guide my way.
3 To me he taught a Pſalm of praiſe, which I muſt ſhew abroad:
and ſing new ſongs of thanks alwaies, unto the Lord our God.
3 When all the folk theſe things ſhall ſee, as people much afraid,
then they unto the Lord will flee, and truſt upon his aid.
5 O bleſt is he whoſe hope and heart, doth in the Lord remain:
that with the proud doth take no part, nor ſuch as lie and faine:
6 For Lord my God, thy wondrous deeds, in greatneſſe far do paſſe:
thy favour towards us exceeds, all things that ever was.
7 When I intend and do deviſe, thy works abroad to ſhow:
to ſuch a reckoning they do riſe, thereof no end I know.
8 Burnt offrings thou delight'ſt not in, I know thy whole deſire:
with ſacrifice to purge his ſin, thou doſt no man require.
9 Meat offerings and ſacrifice, thou would'ſt not have at all:
but thou, O Lord haſt open made, mine eares to hear withall.
10 But then ſaid I, behold and look, I come a meane to be:
for in the volume of thy Book, thus it is ſaid of me.
11 That I O Lord, ſhould do thy minde, which thing doth like me well:
for in my heart thy Law I finde, faſt placed there to dwell.
12 Thy juſtice and thy righteouſneſſe, in great reſorts I tell:
behold my tongue no time doth ceaſe, O Lord, thou knoweſt full well.

The ſecond Part.

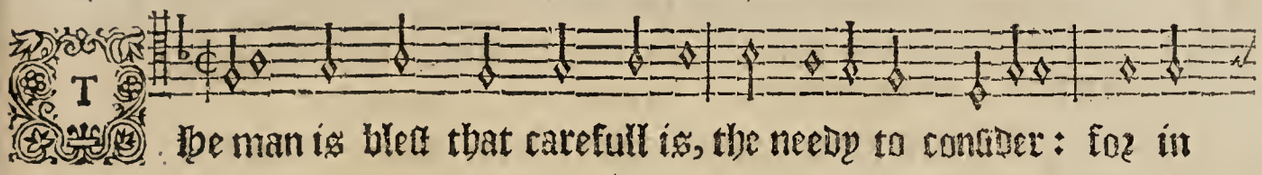
13 I have not hid within my breſt, thy goodneſſe as by ſtealth:
but I declare and have expreſt, thy truth and ſaving health.
14 I kept not cloſe thy loving minde, that no man ſhould it know:
the truſt that in thy truth I finde, to all the Church I ſhow.
15 Thy tender mercy Lord from me, withdraw thou not away:
but let thy love and verity, preſerve me ſtill for aye.
16 For I with miſchiefs many one, am ſore beſet about:
my ſins increaſe, and ſo come on, I cannot ſpie them out.
17 For why? in number they exceed the hayres upon my head:
my heart doth faint for very dread, that I am almoſt dead.
18 With ſpeed ſend help and ſet me free, O Lord, I thee require:
make haſt with aid to ſuccour me, O Lord, I thee deſire.
19 Let them ſuſtain rebuke and ſhame, that ſeek my ſoul to ſpill:
drive back my foes, and them defame, that wiſh and would me ill.
20 For their ill feats do them deſery, that would deface my name:
alwayes at me they raile and cry, fie on him, fie for ſhame.
21 Let them in thee have joy and wealth, that ſeek to thee alwaies:
that thoſe that love thy ſaving health, may ſay, to God be praiſe,

22 But

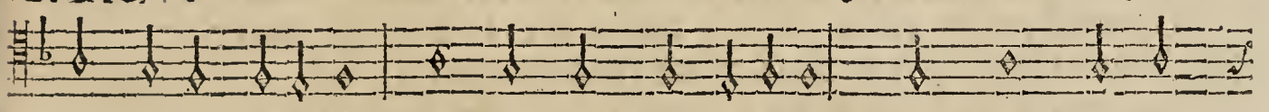
20 But as for me I am but poore, oppreſt and brought full low:
yet thou, O Lord wilt me reſtore, to health full well I know.
21 For why? thou art my hope and truſt, my refuge, help and ſtay:
Wherefore my God as thou art juſt, with me no time delay.

Beatus qui intelligit. Pſal. xli. T. S.

Dauid being grieuouſly afflicted, bleſſeth them that pity his caſe, and complaineth of the treaſon of his own friends and familiars as came to paſſe in Iudas, Ioh. 15. After he feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumph againſt him, he giueth moſt hearty thanks to God.

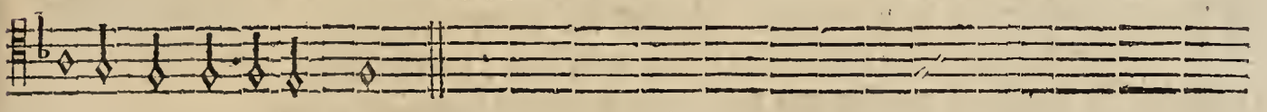


The man is bleſt that carefull is, the needy to conſider: for in



the ſeaſon perilous, the Lord will him deliuer. 2 The Lord will make

him ſafe and ſound, and happy in the land: And he will not deliuer him,



into his enemies hand.

3 And in his bed when he lies ſick, the Lord will him reſtore:
and thou, O Lord, wilt turn to health, his ſickneſſe and his ſore.
4. Then in my ſickneſſe thus ſaid I, haue mercy Lord on me:
and heal my ſoul which is full woe, that I offended thee.

5 Mine enemies wight me ill in heart, and thus of me did ſay:
when ſhall he die that all his name may vaniſh quite away?
6 And when they come to viſit me, they aſk if I do well:
but in their hearts miſchief they hatch, and to their mates it tell.

7 They bite their lips and whiſper ſo, as though they would me charme:
and caſt their fetches how to trap me with ſome deadly harme.
8 Some grieuous ſin hath brought him to his ſickneſſe, ſay they plaine:
he is ſo low, that without doubt, riſe can he not againe.

9 The man alſo that I did truſt, with me did uſe deceit:
who at my table eat my bread, the ſame for me laid wait.
10 Haue mercy Lord on me therefore, and let me be preſerv'd:
that I may render unto them the things they haue deſerv'd.

11 By this I know aſſuredly, to be belov'd of thee:
when that mine enemies haue no cauſe to triumph ouer me.
22 But in my right thou haſt me kept, and maintained alway:
and in thy preſence place aſſign'd, where I ſhall dwell for ays.

13 The

13 The Lord the God of Iſrael, be praiſed evermore:
even ſo be it Lord will I ſay, even ſo be it therefore.

Quemadmodum deſiderat. Pſal. xlii. T. S.

The Prophet grievouſly complaineth, that being letted by his perſecutors, he could not be preſent in the Congregation of Gods people, proteſting, that although he was ſeparate from them in body, yet his heart was thither affected. And laſt of all, he ſheweth that he was not ſo far obercome with thoſe ſorrows and thoughts, but that he continually put confidence in the Lord.

Sing this as the 45. Pſalme.

LIke as the heart doth breath and bray, the wel-ſprings to obtaine:
ſo doth my ſoul deſire alway, with thee Lord to remaine.
2 My ſoul doth thirſt, and would draw nær the living God of might:
oh when ſhall I come and appear in preſence of his ſight?
3 The teares all times are my repaſt, which from mine eyes do ſlide:
when wicked men cry out ſo faſt, where now is God thy guide?
4 Alas what grief is it to think, what fredome once I had?
therefore my ſoul, as at pits brink, moſt heavy is and ſad.
When I did march in good array, furniſhed with my traine:
unto the Temple was our way, with ſongs and hearts moſt faine.
5 My ſoul, why art thou ſad alwayes, and freſt thus in my breſt?
truſt ſtill in God, for him to praiſe, I hold it ever beſt.
By him I have ſuccour at need, againſt all pain and grief:
he is my God which with all ſpeed, will haſt to ſend reliefe.
6 And thus my ſoul within me Lord, doth faint to think upon
the land of Jordan, and record the little hill Hermon.

The ſecond Part.

7 One grief another in doth call, as clouds burſt out their voice:
the floods of evil that do fall, run over me with noiſe.
8 Yet I by day felt his goodneſſe, and help at all aſſaies:
likewiſe by night I did not ceaſe the living God to praiſe.
9 I am perſwaded thus to ſay, to him with pure pretence:
O Lord thou art my guide and ſtay, my rock and ſure defence.
Why do I then in penſiveneſſe, hanging the head thus walk:
while that mine enemies me oppreſſe, and vex me with their talk?
10 For why? they pierce my inward parts, with pangs to be abhord:
when they cry out with ſtubborne hearts, where is thy God thy Lord?
11 So ſoon why doſt thou faint and quaile, my ſoul with pain oppreſt?
with thoughts why doſt thy ſelf aſſaile, ſo ſore within my breſt?
12 Truſt in the Lord thy God alwaies, and thou the time ſhalt ſee
to give him thanks with laud and praiſe, for health reſtor'd to thee.

Judica me Domine. Pſal. xliii. T. S.

He prayeth to be delivered from them which conſpire with Abſalom, to the end that he might joyfully praiſe God in his holy Congregation.

Sing this as the 21 Pſalme.

IUdge and revenge my cauſe, O Lord, from them that evil be:
from wicked and deceitful men, O Lord deliver me.

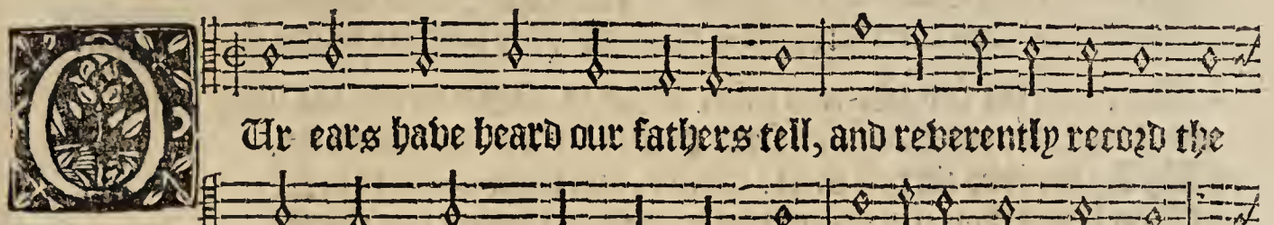
2 For of my ſtrength thou art the God, why putſt thou me thee fro?
and why walk I ſo heavily, oppreſſed with my foe?

3 Send out thy light and eke thy truth, and lead me with thy grace:
which may conduct me to thy hill, and to thy dwelling place.
4 Then ſhall I to the altar go, of God my joy and chear:
and on my harp give thanks to thee, O God my God moſt dear.

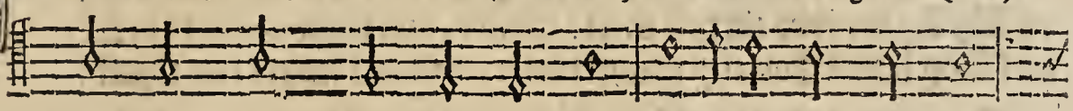
5 Why art thou then ſo ſad my ſoul, and frett'ſt thus in my breſt?
ſtill truſt in God, for him to praiſe, I hold it alwaies beſt.
6 By him I have deliverance, againſt all paine and griefe:
he is my God, which doth alwaies, at need ſend me reliefe.

Deus auribus noſtris. Pſal. xliv. T. S.

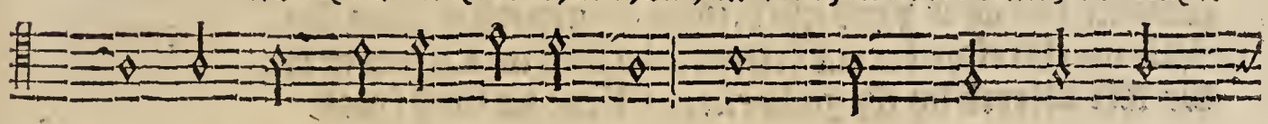
A moſt earneſt Prayer, made in the name of the faithful which were afflicted by the enemies, for ſuſtaining the quarrel of Gods Word, according to the expoſition of Saint Paul, Rom 8.



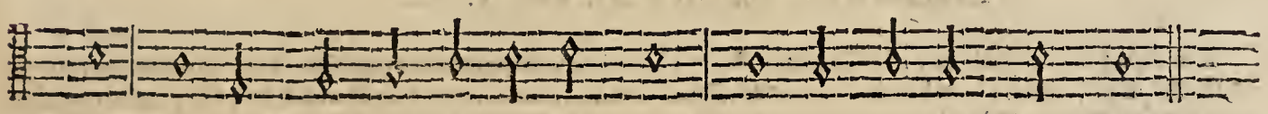
OUr ears have heard our fathers tell, and reverently record the



wondrous workes that thou haſt done, in elder time, O Lord.



2 How thou didſt caſt the Gentiles out, and ſtroy'dſt them with ſtrong



hand, planting our fathers in their place, and gav'ſt to them their land.

3 They conquered not by ſword nor ſtrength, the Land of thy behеſt:
but by thy hand, thy arme and grace, becauſe thou lov'dſt them beſt.
4 Thou art my King, O God, that holp Jacob in ſundry wiſe:
5 Led with thy power we threw down ſuch, as did againſt us riſe.

6 I truſted not in bow nor ſword, they could not ſave me ſound:
7 Thou keptſt us from our enemies rage, thou didſt our foes confound.
8 And ſtill we boaſt of thee our God, and praiſe thy holy Name:
9 Yet now thou goeſt not with our hoaſt, but leadeſt us to ſhame.

10 Thou mad'ſt us flie before our foes, and ſo were over-trod:
our enemies rob'd and ſpoyl'd our goods, when we were ſperſt abroad:
11 Thou haſt us given to our foes, as ſheep for to be ſlaine:
amongſt the heathen every where, ſcattered we do remaine.

12 Thy

12 Thy people thou haſt ſold like ſlaves, and as a thing of nought:
for profit none thou hadſt thereby, no gaine at all was ſought.
13 And to our neighbours thou hadſt made, of us a mocking ſtock:
and thoſe that round about us dwell, at us do grin and mock.

The ſecond part.

14 Thus we ſerve for none other uſe, but for a common talk:
they mock, they ſcorn, and nod their heads, where ere they go or walk.
15 I am aſham'd continually, to hear theſe wicked men:
yea, ſo I bluſh that all my face, with red is covered then.

16 For why? we heare ſuch ſlanderous words, ſuch falſe reports and lies:
that death it is to ſée their wrongs, their threatnings and their cries.
17 For all this we forgot not thée, nor yet thy covenant brake:
18 We turn not back our hearts from thée, nor yet thy paths forſake.

19 Yet thou haſt trod us down to duſt, where dens of Dragons be:
and covered us with ſhade of death, and great adverſitie:
20 If we had our Gods name forgot, and help of Idols ſought:
21 Would not God then have tri'd this out? for he doth know our thought.

22 Nay, nay, for thy Names ſake, O Lord, alwaies are we ſlain thus:
as ſheep unto the ſhambles ſent, right ſo they deal with us.
23 Up Lord, why ſléepeſt thou? awake, and leave us not for all:
24 Why hideſt thou thy countenance, and doſt forget our thrall?

25 For down to duſt our ſoul is brought, and we now at laſt caſt:
our belly like as it were glu'd, unto the ground cleaves faſt.
26 Riſe up therefore for our defence, and help us Lord at need:
we thee beſeech for thy goodneſſe, to reſcue us with ſpeed.

Eructavit cor meum Pſal. xlv. I. H.

The Majeſty of Salomon, his honour, ſtrength, riches and power are praiſed, and alſo his marriage with the Egyptian an heathen woman is bleſſed, if ſhe can renounce her people and love of her countrey, and give her ſelf wholly to her husband. Under which figure, the wonderful Myſtery and increaſe of the Kingdom of Chriſt, and the Church his ſpouſe, now taken of the Gentiles, is deſcribed.

Sing this as the 35. Pſalme.

MY heart doth take in hand, ſome godly ſong to ſing:
the praiſe that I ſhall ſhew therein, pertaineth to the King.
2 My tongue ſhall be as quick, his honour to indite:
as is the pen of any ſcribe, that uſeth faſt to write.

3 O faireſt of all men, thy ſpeech is pleaſant pure:
for God hath bleſſed thee with gifts, for ever to endure.
4 About thee gird thy ſword, O Prince of might elect:
with honour, glory, and renown thy perſon pure is deckt.

5 Go forth with godly ſpeed, with meekneſſe, truth and right,
and thy right hand ſhall thee inſtruct, in works of dreadful might.
6 Thine arrowes ſharp and keen, their hearts ſo ſore ſhall ſting:
that folk ſhall fall and kneel to thee, yea, all thy foes, O King.

7 Thy

7 Thy royal ſeat, O Lord, for ever ſhall remain:
because the Scepter of thy Realme, doth righteouſneſſe maintain.
8 Becauſe thou lov'ſt the right, and doſt the ill deteſt:
God even thy God hath nointed thee with joy above the reſt.

9 With myrhe and ſavours ſweet, thy clothes are all beſpread:
when thou doſt from thy palace paſſe, therein to make thee glad.
10 Kings daughters do attend, in fine and rich array:
at thy right hand the Queen doth ſtand in gold and garments gay.

The ſecond Part.

11 O daughter take good héed, incline and give good eare:
thou muſt forget thy kindred all, and fathers houſe moſt dear.
12 Then ſhall the King deſire thy beauty fair and trim:
for why? he is the Lord thy God, and thou muſt worſhip him.

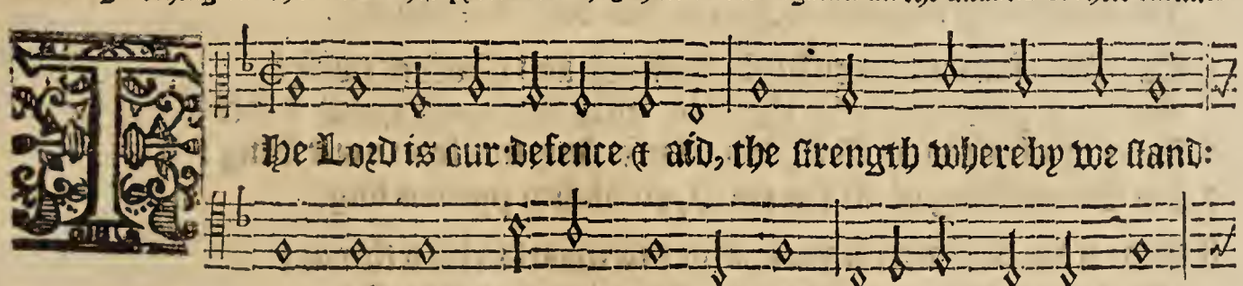
13 The daughters then of Tyre, with gifts full rich to ſée:
and all the wealthy of their land ſhall make their ſuit to thee.
14 The daughter of the King is glorious to behold:
within her cloſet ſhe doth ſit, all deckt in beaten gold.

15 In robes well wrought with needle and many a pleaſant thing:
with Virgins fair on her to wait, ſhe cometh to the King.
16 Thus are they brought with joy, and mirth on every ſide:
into the palace of the King, and there they do abide.

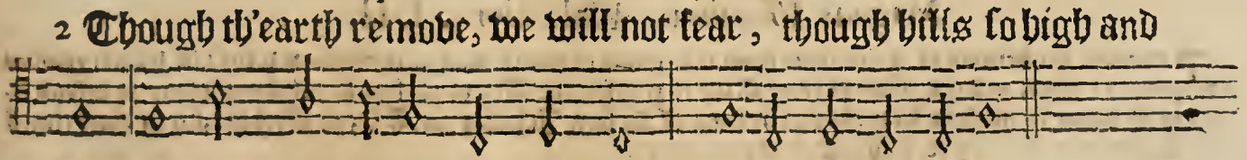
17 Inſtead of Parents left, (O Quéen the caſe ſo ſtands:)
thou ſhalt have ſons, whom thou maiſt ſet as Princes in all lands.
18 Wherefore thy holy Name, all ages ſhall record:
the people ſhall give thanks to thee, for evermore O Lord.

Deus noſter refugium. Pſal. xlvi. I. H.

A Song of thankſgiving for the deliverance of Jeruſalem after Senacherib with his Army was driven away, or ſome other like ſudden and marvellous deliverance by the hand of God, whereby the Prophet commending this great benefit, doth exhort the faithful to give themſelves wholly into the hands of God, doubting nothing but that under his protection they ſhall be ſafe againſt all the aſſaults of their enemies.



2 Though th'earth remove, we will not fear, though hills ſo high and



deep, be thruſt and hurled here and there, within the ſea ſo deep.

3 No, though the waues do rage ſo ſore, that all the banks it ſpils:
and though it ouerflow the ſhore, and beat down mighty hills.
4 For one fair flood doth ſend abroad his pleaſant ſtreames apace:
to freſh the City of our God, and wath his holy place.

5 In midſt of her the Lord doth dwell, ſhe can no whit decay:
all things againſt her that rebel, the Lord will truly ſlay.
6 The heathen folk the Kingdoms fear, the people make a noiſe:
the earth doth melt and not appear, when God puts forth his voyce.

7 The Lord of hoſts doth take our part, to us he hath an eye:
our hope of health with all our heart on Jacobs God doth lie.
8 Come heare and ſée with minde and thought the working of our God:
what wonders he himſelf hath wrought in all the world abroad.

9 By him all wars are hush'd and gone, which countries did conſpire:
their bowes he brake, and ſpears each one, their chariots burnt with fire.
10 Leaue off therefore (ſaith he) and know I am a God moſt ſtout:
among the heathen high and low, and all the earth throughout.

11 The Lord of hoſts doth us defend, he is our ſtrength and tower:
On Jacobs God we do depend, and on his mighty power.

Omnes gentes. Pſal. xlvii. I. H.

The Prophet exhorteth all people to the worſhip of the true and eberlaſting God, commendeth the mercies of God towards the poſterity of Jacob, and propheſieth of the Kingdom of Chriſt in the time of the Goſpel.

Sing this as the 35. Pſalme.

YE people all with one accord, clap hands and eke rejoyce:
be glad and ſing unto the Lord, with ſweet and pleaſant voyce.
2 For high the Lord and dreadful is, with wonders manifold:
a mighty King he is truly, in all the earth extold.

3 The people ſhall he make to be unto our bondage thrall:
and underneath our feet he ſhall the nations make to fall.
4 For us the heritage he choſe, which we poſſeſſe alone.
the flouriſhing worſhip of Jacob, his well beloued one.

5 Our God aſcended up on high, with joy and pleaſant noiſe:
the Lord goes up aboue the skie, with trumpets royal voyce.
6 Sing praiſes to our God, ſing praiſe, ſing praiſes to our King:
7 For God is King of all the earth, all skilful praiſes ſing.

8 God on the heathen reignes, and ſits upon his holy throne:
the Princes of the people haue them joyned every one
9 To Abrahams people: for our God which is exalted high,
as with a buckler doth defend the earth continually.

Magnus Dominus. Pſal. xlviii. I. H.

A notable deliuerance of Jeruſalem from the hands of many Kings is mentioned, for the which thanks are giuen to God, and the eſtate of that City is praiſed, for God is preſent at all times ready to defend it. This Pſalme ſeemeth to be made in the time of Achaz, Jehoſaphat, Aſa, or Ezekias, for in their times chiefly was the City by forraign Princes aſſaulted.

Sing

Sing this as the 46. Psalme.

GReat is the Lord, and with great praise to be advanced still:
within the Citie of our God, upon his holy hill.
2 Mount Sion is a pleasant place, it gladdeth all the Land:
the City of the mighty King, on her Northside doth stand.

3 Within the palaces thereof, God is a refuge known:
for lo, the Kings are gathered, and together they are gone.
4 But when they did behold it so, they wondred and they were
astonied much, and suddenly were driven back with fear.

5 Great terror there on them did fall, for very woe they cry,
as doth a woman when she shall go travel by and by:
6 As thou with Eastern wind the ships upon the Sea dost break:
so they were stroy'd, and even as we heard our fathers speak;

7 So in the City of the Lord, we saw as it was told:
yea, in the City which our God, for ever will uphold.
8 O Lord we wait and do attend on thy good help and grace:
for which we do all times attend within thy holy place.

9 O Lord, according to thy Name, for ever is thy praise:
and thy right hand, O Lord, is full of righteousnesse alwaies.
10 Let for thy judgements Sion Mount fulfilled be with joyes:
and eke of Judah grant, O Lord, the daughters to rejoyce.

11 Go walk about all Sion hill, yea round about her go:
and tell the towers that thereupon are builded on a row.
12 And mark ye well her bulwarks all: behold her towers there:
that ye may tell thereof to them that after shall be here.

13 For this God is our God, our God for evermore is he:
yea, and unto the death also, our guider shall he be.

Audite hæc omnes. Psal. xlix. I. H.

The holy Ghost calleth all men to consideration of mans life, shewing them not to be mo[illegible] are most wealthy, and therefore not to be feared: but contrariwise he lifteth up our minds to [illegible] all things are ruled by Gods probidence: who as he judgeth these worldly misers to everlasti[illegible], so doth he preserve his, and will reward them in the day of the resurrection, 1 Thes. 1.

Sing this as the 25 Psalme.

ALL people hearken and give ear to that that I shall tell:
2 Both high and low, both rich and poor, that in the world do [illegible]
3 For why? my mouth shall make discourse of many things right-w[illegible]
in understanding shall my heart his study exercise.

3 I will incline mine ears to know the parable so dark:
and open all my doubtful speech, in meeter on my Harp.
5 Why should I fear affliction, or any careful toile:
or else my foes which at my heels, are prest my life to spoile?

6 For as for such as riches have, wherein their trust is most:
and they which of their treasures great, themselves do brag and b[illegible]

7 There is not one of them that can his brothers death redeem:
or that can give a price to God, ſufficient for him.

8 It is too great a price to pay, none can thereto attain:
or that he might his life prolong, or not in grabe remain.
9 They ſee wiſe men as well as fools, ſubject unto deaths bands:
and being dead, ſtrangers poſſeſſe their goods, their rents, their lands.

10 Their care is to build houſes fair, and ſo determine ſure,
to make their name right great on earth, for ever to endure.
11 Yet ſhall no man alwaies enjoy high honour, wealth and reſt:
12 But ſhall at length taſte of deaths cup as well as the bruit beaſt.

The ſecond part.

13 And though they try their fooliſh thoughts, to be moſt lewd and vaine:
their children yet approve their talk, and in like ſin remain.
14 As ſheep into the fold are brought, ſo ſhall they into grabe:
death ſhall them eat, and in that day, the juſt ſhall Lordſhip habe.

Their image and their royal port ſhall fade and quite decay:
when as from houſe to pit they paſſe, with woe and weal away.
15 But God will ſurely preſerve me from death and endleſſe pain:
becauſe he will of his good grace, my ſoul receive again.

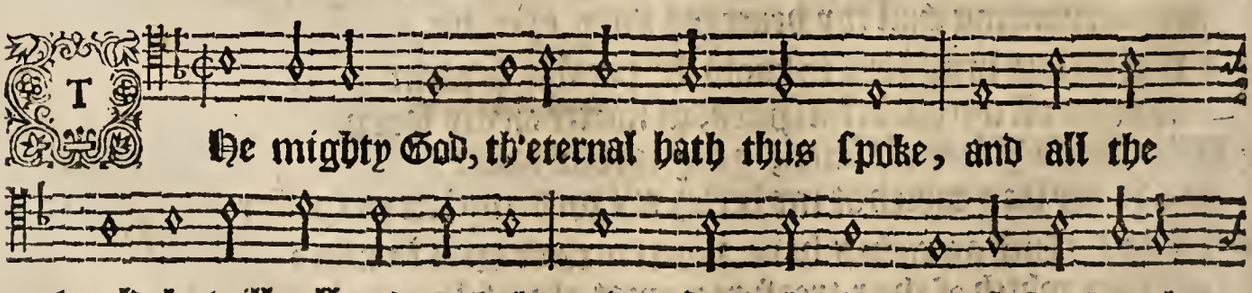
16 If any man wax wondrous rich, fear not I ſay therefore:
although the glory of his houſe increaſeth more and more.
17 For when he dies of all theſe things nothing ſhall he receive:
his glory will not follow him, his pomp will take her leave.

18 Yet in this life he takes himſelf the happieſt under Sun:
and others likewiſe flatter him, ſaying all is well done.
19 And preſuppoſe he live as long, as did his fathers old:
yet muſt he nèds at length give place, and be brought to deaths fold.

20 Thus man to honour God hath brought, yet doth he not conſider:
but like bruit beaſts ſo doth he live, which turn to duſt and powder.

Deus Deorum. Pſal. l. W. W.

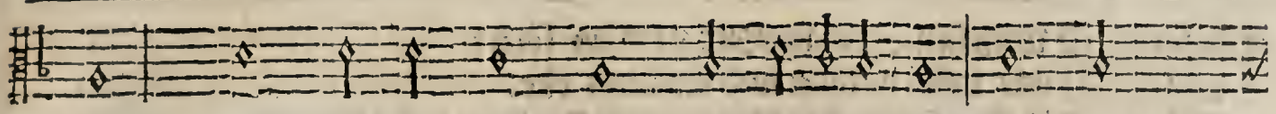
He profeſſeth how God will call all nations by the Goſpel, and require no other ſacrifices of his people, but confeſſion of his benefits and thankſgiving, and how he deteſteth all ſuch as ſeem zealous of ceremonies, and not of the pure Word of God onely.



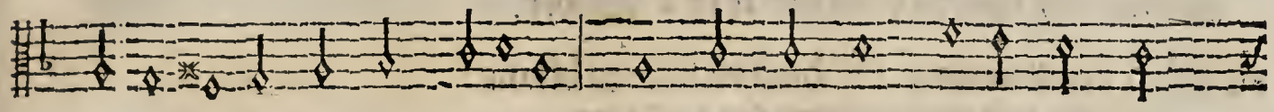
The mighty God, th'eternal hath thus ſpoke, and all the

world he will call and proboke, eben from the Eaſt, and ſo forth to the

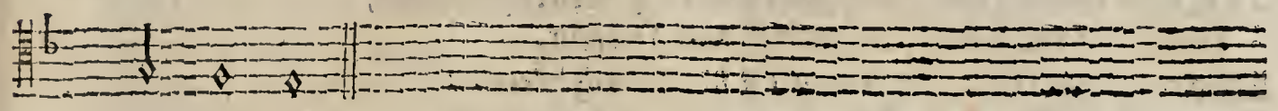
Weſt.



Well. 2 From towards Sion, which place he liketh beſt. God will



appear in beauty moſt excellent. Our God will come before that long



time be ſpent.

3 Devouring fire ſhall go before his face,
a great tempeſt ſhall round about him trace.
4 Then ſhall he call the earth and heavens bright,
to judge his folk with equity and right.
5 Saying go to, and now my Saints aſſemble:
my pact they keep their gifts do not diſſemble.

6 The heavens ſhall declare his righteouſneſſe:
For God is Judge of all things more and leſſe.
7 Hear my people, for I will now reveal:
list Iſrael, I will thee nought conceale:
Thy God, thy God am I, and will not blame thee,
8 For giving not all manner offerings to me.

9 I have no need to take of thee at all,
Goats of thy fold, or Calf out of thy ſtall.
10 For all the beaſts are mine within the woods:
on thouſand hills cattell are mine own goods.
11 I know for mine all birds that are on mountaines:
all beaſts are mine, which haunt the fields and fountains.

12 Hungry if I were I would not thee it tell:
for all is mine that in the world doth dwell.
13 Eat I the fleſh of great Bulls or bullocks?
or drink the blood of Goats, and of the flocks?
14 Offer to God praiſe and hearty thankſgiving:
and pay thy vowes unto God ever-living.

15 Call upon me, when troubled thou ſhalt be:
then will I help, and thou ſhalt honour me.
16 To the wicked, thus ſaith th'eternal God:
why doſt thou preach my Laws and heſts abroad?
17 Seeing thou haſt them with thy mouth abuſed:
and hat'ſt to be by diſcipline reformed.

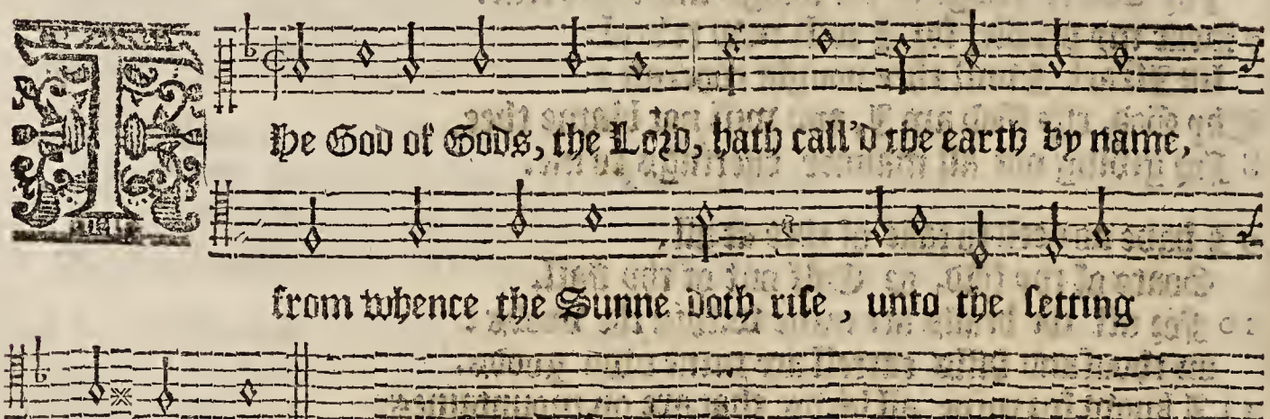
My words I ſay, thou doſt reject and hate.
18 If that thou ſee a thief, as with thy mate,

Thou runn'ſt with him, and ſo your prey do ſeek:
and art all one with bawds and ruffians eke.
19 Thou giv'ſt thy ſelf to backbite and to ſlander:
and how thy tongue deceives it is a wonder.

20 Thou ſitteſt muſing, thy brother how to blame:
and how to put thy mothers ſon to ſhame.
21 Theſe things thou didſt, and whilſt I held my tongue,
thou didſt me judge, becauſe I ſtaid ſo long,
Like to to thy ſelf: yet though I kept long ſilence:
once ſhalt thou feel of thy wrongs juſt recompence.

22 Conſider this, ye that forget the Lord,
and fear not when he threatneth with his word:
Leſt without help I ſpoile you as a prey:
23 But he that thanks offreth praiſeth me aye,
Saith the Lord God, and that walketh this trace,
I will him teach Gods ſaving health to imbrace.

Another of the ſame by I. H.



of the ſame.

2 From Sion his faire place, his glory bright and clear:
the perfect beauty of his grace, from thence it did appear.

3 Our God ſhall come in haſt, to ſpeak he ſhall not doubt:
before him ſhall the fire waſte, and tempeſt round about.
4 The heavens from on high, the earth below likewiſe:
he will call forth to judge and try, his folk he doth deviſe.

5 Bring forth my Saints, ſaith he, my faithful flock ſo dear:
which are in band and league with me, my Law to love and fear.
6 And when theſe things are tri'd, the heavens ſhall record:
that God is juſt, and all muſt bide the judgement of the Lord.

7 My people, O give heed, Iſrael to thee I cry:
I am thy God, thy help at need, thou canſt it not deny.
8 I do not ſay to thee, thy ſacrifice is ſlack:
thou offereſt daily unto me much more than I do lack.

9 Thinkſt

9 Thinkſt thou that I do nęd thy cattel pongue oz old:
oz elſe ſo much delight to fęd on goats out of thy fold?
10 May all the beaſts are mine, in woods that eat their fills:
and thouſands moze of neat and kine, that run wild on the hills.

The ſecond part.

11 The birds that build on high, in hills and out of ſight:
and beaſts that in the fields do lie, are ſubject to my might.
12 Then though I hungred ſoze, what nęd I ought of thine?
ſith that the earth with her great ſtoze, and all therein is mine?

13 To Bulls fleſh habe I minde, to eat it doſt thou think?
oz ſuch a ſweetneſſe do I finde the blood of Goats to drink?
14 Give to the Lozd his pzaiſe, with thanks to him apply:
and ſę thou pay thy bowes alwayes unto the God moſt high.

15 Then ſeek and call to me, when ought would wozk thee blame:
and I will ſure deliber thee, that thou maiſt pzaiſe my Name.
16 But to the wicked train, which talk of God each day:
and yet their wozks are foul and bain, to them the Lozd will ſay.

17 With what face dareſt thou, my Wozd once ſpeak oz name?
why doth thy talk my law allow? thy dęds deny the ſame.
18 Whereas foz to amend thy like thou art ſo ſlack:
my Wozd the which thou doſt pzetend is caſt behinde thy back.

The third part.

19 When thou a thief doſt ſee, by theft to libe in wealth:
with him thou runſt, and doſt agręe likewiſe to thzibe by ſtealth.
20 When thou doſt them behold, that wibes and maids defile:
thou lik'ſt it well and waxeth bold, to uſe that life moſt vile.

21 Thy lips thou doſt apply, to ſlander and defame:
thy tongue is taught to craft and lie, and ſtill doth uſe the ſame.
22 Thou ſtudieſt to rebile thy friends to thee ſo nęr:
with ſlander thou wouldſt nęds defile thy mothers ſon moſt dear.

23 Hereat while I do wink, as though I did not ſee:
thou go'ſt on ſtill, and ſo doſt think, that I am like to thee.
24 But ſure I will not let to ſtrike when I begin:
thy faults in ozder I will ſet, and open all thy ſin.

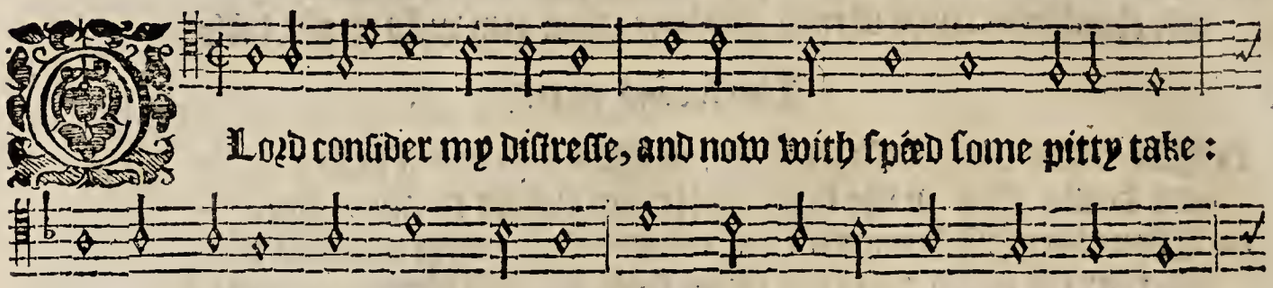
25 Mark this I you require, that habe not God in mind:
leſt when I plague you in mine ire, your help be far to find.
26 He that doth give to me the ſacrifice of pzaiſe,
doth pleaſe me well: and he ſhall ſee to walk in godly waies.

Miſerere mei Deus. Pſal. li. W. W.

When David was rebuked by the Pzophet Nathan foz his great offences, he did not onely acknowledg the ſame to God, with pzoteſtation of his natural cozruption and iniquity, but alſo left a memozial thereof to his poſterity. Therefoze, firſt he deſireth God to fozgibe his ſins, and to renue in him his holy Spirit,

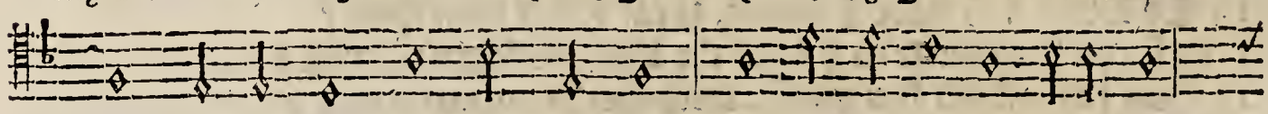
with

with promiſe that he will not be unmindful of thoſe great graces. Finally, fearing leſt God ſhould puniſh the whole Church for his fault, he requireth that he would rather increaſe his graces towards the ſame.

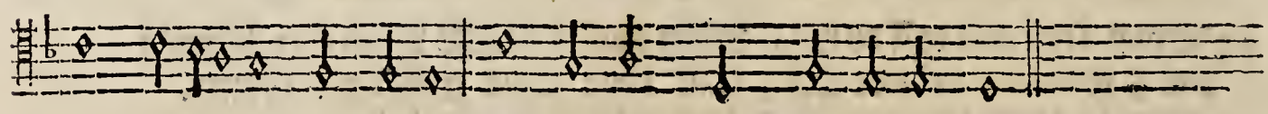


O Lord conſider my diſtreſſe, and now with ſpéd ſome pitty take:

my ſins deface, my faults redreſſe, good Lord for thy great mercies ſake:



2 Waſh me, O Lord, and make me clean, from this unjuſt and ſinful act:



and puriſie yet once again, my hainous crime and bloody fact.

3 Remorſe and ſorrow do conſtrain me to acknowledge mine exceſſe:
my ſin, alas, doth ſtill remaine before my face without releaſe.
4 For thee alone I have offended, committing evil in thy ſight:
and if I were therefore condemned, yet were thy judgements juſt and right.

5 It is too manifeſt, alas, that firſt I was conceiv'd in ſin:
yea, of my mother ſo born was, and yet vile wretch remaine therein.
6 Alſo behold, Lord thou doſt love, the inward truth of a pure heart:
therefore thy wiſdom from above, thou haſt reveal'd me to convert.

7 If thou with hyſop purge this blot, I ſhall be cleaner than the glaſſe:
and if thou waſh away my ſpot, the ſnow in whiteneſſe ſhall I paſſe.
8 Therefore, O Lord, ſuch joy me ſend, that inwardly I may find grace:
& that my ſtrength may now amend, which thou haſt ſwag'd for my treſpaſs.

9 Turn back thy face and frowning ire, for I have felt enough thy hand:
and purge my ſins I thee deſire, which do in number paſſe the ſand.
10 Make new my heart within my breſt, and frame it to thy holy Will:
thy conſtant ſpirit in me let reſt, which may theſe raging enemies kill.

The ſecond Part.

11 Caſt me not Lord out from thy face, but ſpeedily my torments end:
take not from me thy ſpirit of grace, which may from dangers me defend.
12 Reſtore me to thoſe joyes again, which I was wont in thee to finde:
and let me thy free ſpirit retain, which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know, I ſhall inſtruct others therein:
and men that are likewiſe brought low, by mine example ſhall flie ſin.
14 O God that of my health art Lord, forgive me this my bloody vice:
my heart and tongue ſhall then accord to ſing thy mercies and juſtice.

15 Touch

15 Touch thou my lips, my tongue untie, O Lord, which art the onely key:
and then my mouth ſhall teſtifie thy wondrous works and praiſe alway.
16 And as for outward ſacrifice, I would have offered many a one:
but thou eſteem'ſt them of no price, and therein pleaſure tak'ſt thou none.

17 The heavy heart, the minde oppreſt, O Lord thou never doſt reject:
and to ſpeak truth it is the beſt, and of all ſacrifice the effect.
18 Lord unto Sion turn thy face, powre out thy mercies on thy hill:
and on Jeruſalem thy grace, build up the walls and love it ſtill.

19 Thou ſhalt accept then our offrings of peace and righteouſneſſe I ſay:
yea calves and many other things upon thine altar will we lay.

Another of the ſame by I. H.

Sing this as the Lamentation.

HAve mercy on me Lord, after thy great abounding grace:
after thy mercies multitude do thou my ſins deface,
2 Yea, waſh me more from mine offence, and cleanſe me from my ſin:
for I do know my faults, and ſtill my ſin is in mine eyne.

3 Againſt thée, thée alone I have offended in this caſe:
and evil have I done before the preſence of thy face.
4 That in the things that thou haſt done, upright thou maiſt be try'd:
and eke in judging that the doome may paſſe upon thy ſide.

5 Behold in wickedneſſe my kind and ſhape I did receive:
and lo my ſinful mother eke in ſin did me conceive:
6 But lo the truth in inward parts is pleaſant unto thée:
and ſecrets of thy wiſdom thou revealed haſt to me.

7 With Hyſop Lord beſprinkle me, I ſhall be cleanſed ſo:
yea waſh thou me, and ſo I ſhall be whiter than the ſnow.
8 Of joy and gladneſſe make thou me to hear the pleaſant voyce:
that ſo the bruiſed bones which thou haſt broken may rejoyce.

9 From the beholding of my ſins, Lord turn away thy face:
and all my deeds of wickedneſſe do utterly deface.
10 O God create in me a heart unſpotted in thy ſight:
and eke within my bowels Lord, renew a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take thy holy ſpirit away:
the comfort of thy ſaving health give me againe I pray.
12 With thy free ſpirit eſtabliſh me, and I will teach therefore
ſinners thy waies, and wicked ſhall be turned to thy lore.

The ſecond part.

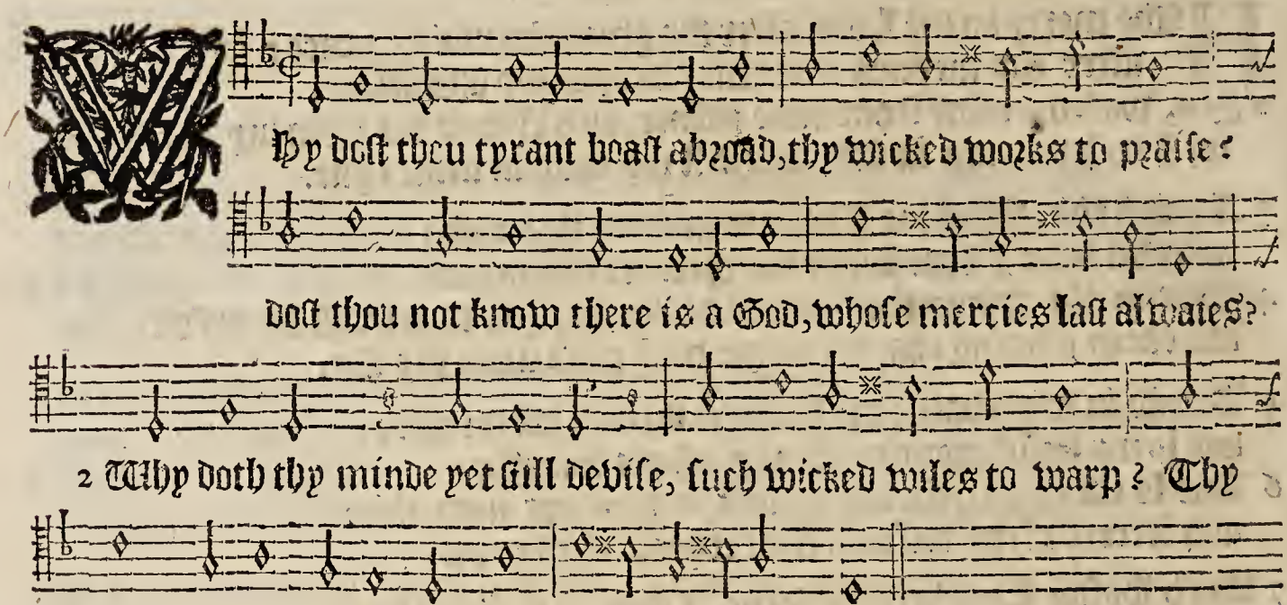
13 O God that art God of my health, from blood deliver me:
that praiſes of thy righteouſneſſe my tongue may ſing to thee,
14 My lips that yet faſt cloſed be, do thou O Lord unclooſe:
the praiſes of thy Majeſty my mouth ſhall ſo diſcloſe.

15 I would have offered sacrifice if that had pleased thee:
but pleased with burnt offerings, I know thou wilt not be.
16 A troubled spirit is sacrifice delightful in Gods eyes:
a broken and an humble heart God thou wilt not despise.

17 In thy good will deal gently Lord, to Sion, and withall,
grant that of thy Jerusalem up-reard may be the wall.
18 Burnt offerings, gifts and sacrifice of iustice in that day
thou shalt accept, and calves they shall upon thine altar lay.

Quid gloriaris? Psal. lii. I. H.

David describeth the arrogant tyranny of his adversary Doeg, Sauls chief shepheard, who by false surmises caused Abimelech, with the rest of the Preists to be slain. David prophesieth his destruction, and encourageth the faithful to put their confidence in God whose judgments are most sharp against his adversaries. And finally, he rendreth thanks to God for his deliverance: In this Psalme is lively set forth the Kingdome of Antechrist.



Why dost thou tyrant boast abroad, thy wicked works to praise:
dost thou not know there is a God, whose mercies last alwaies?

2 Why doth thy minde yet still devise, such wicked wiles to warp? Thy
tongue untrue in forging lies, is like a razor sharp.

3 On mischief why sets thou thy minde, and wilt not walk upright?
thou hast more lust false tales to finde, than bring the truth to light.
4 Thou dost delight in fraud and guile, in mischief, blood and wrong:
thy lips have learnd the flattering stile, O false deceitful tongue.

5 Therefore shall God for aye confound, and pluck thee from thy place:
thy seed root out from off the ground, and so shall thee deface.
6 The just when they behold thy fall, with fear will praise the Lord:
and in reproach of thee withall, cry out with one accord:

7 Behold the man that would not take the Lord for his defence:
but of his goods his God did make, and trust his corrupt sense.
8 But I as Olive fresh and green, shall spring and spread abroad:
for why? my trust all times hath been upon the living God.

9 For this therefore will I give praise, to thee with heart and voyce:
I will set forth thy Name alwaies, wherein thy Saints rejoyce.

Dixit

Dixit inſipiens. Pſal. liii. T. S.

The Prophet deſcribeth the crooked nature, cruelty, and puniſhment of the wicked, when they looked not for it, and deſireth the deliverance of the godly, that they may rejoyce together.

Sing this as the 46. Pſalme.

The foolish man in that which he within his heart hath ſaid:
that there is any God at all, hath utterly denai'd.
2 They are corrupt, and they alſo, a hainous work have wrought:
among them all there is not one of good that worketh ought.

3 The Lord look'd down on ſons of men from heaven all abroad:
to ſee if any were that would be wiſe and ſeek for God.
4 They are all gone out of the way, they are corrupted all:
there is not one doth any good, there is not one at all.

5 Do not all wicked workers know, that they do feed upon
my people, as they feed on bread? the Lord they call not on.
6 Even there they were afraid, and ſtood with trembling all diſmaid:
whereas there was no cauſe at all, why they ſhould be afraid.

7 For God his bones that thee beſieg'd, hath ſcattered all abroad:
thou haſt confounded them, for they rejected are of God.
8 O Lord, give thou thy people health, and thou, O Lord, fulfill
thy promiſe made to Iſrael, from out of Sion hill.

9 When God his people ſhall reſtore, that earſt were captive lad:
then Jacob ſhall therein rejoyce, and Iſrael ſhall be glad.

Deus in nomine Pſal. liv. I. H.

David brought into a great danger by reaſon of the Ziphims, calleth upon the Name of God to deſtroy his enemies, promiſing ſacrifice and free offerings for ſo great deliverance.

Sing this as the 46. Pſalme.

God ſave me for thy holy Name, and for thy goodneſſe ſake:
unto the ſtrength, Lord, of the ſame, I do my cauſe betake.
2 Regard, O Lord, and give an ear to me when I do pray:
bow down thy ſelf to me and hear the words that I do ſay.

3 For ſtrangers up againſt me riſe, and tyrants vex me ſtill:
which have not God before their eyes, they ſeek my ſoul to ſpill.
4 But lo, my God doth give me aid, the Lord is ſtreight at hand:
with them by whom my ſoul is ſtaid, the Lord doth ever ſtand.

5 With plagues repay again all thoſe, for me that lie in wait:
and in thy truth deſtroy my foes, with their own ſnare and bait.
6 An offering of free heart and will, then I to thee ſhall make:
and praiſe thy Name, for therein ſtill great comfort I do take.
7 O Lord at length do ſet me free from them that craft conſpire:
and now mine eye with joy doth ſee on them my hearts deſire.

Exaudi Deus. Pſal. lv. I. H.

David being in great heavineſſe and diſtreſſe, complaineth of the cruelty of Saul, and of the falſhood of his

his familiar acquaintance, uttering moſt ardent affections to move the Lord to pity him. After being aſſured of deliverance, he ſetteth forth the grace of God, as though he had already obtained his requeſt.

Sing this as the 35. Pſalme.

O God give eare and do apply, to hear me when I pray:
and when to thee I call and cry, hide not thy ſelf away.
2 Take heed to me, grant my requeſt, and anſwer me again:
with plaints I pray full ſore oppreſt, great griefe doth me conſtrain.

3 Becauſe my foes with threats and cries, oppreſſe me through deſpight:
and ſo the wicked ſort likewiſe to vex me have delight.
4 For they in counſel do conſpire, to charge me with ſome ill:
ſo in their hatty wrath and ire they do purſue me ſtill.

5 My heart doth faint for want of breath, it panteth in my breaſt:
the terrors and the dread of death, do work me much unreſt.
6 Such dreadful fear on me doth fall, that I therewith do quake:
ſuch horrour whelmeth me withall, that I no thift can make.

7 But I did ſay who will give me the ſwift and pleaſant wings
of ſome faire Dove, that I may flie and reſt me from theſe things?
8 Lo then I would go far away, to flee I would not ceaſe:
and I would hide my ſelf, and ſtay in ſome great wilderneſſe.

9 I would be gone in all the haſte, and not abide behind:
that I were quit and over-paſt theſe blaſts of boiſterous wind.
10 Divide them Lord, and from them pull, their devilliſh double tongue:
for I have ſpi'd their Citie full of rapine, ſtrife and wrong.

11 Which things both night and day throughout do cloſe her as a wall:
in midſt of her is miſchef ſtout, and ſorrow eke withall.
12 Her inward parts are wicked plain, her deeds are much too vile:
and in her ſtreets there doth remaine all craftie, fraud and guile.

The ſecond part.

13 If that my foes did ſeek my ſhame, I might it well abide:
from open enemies check and blame, ſomewhere I could me hide.
14 But thou that waſt my fellow dear, which friendſhip didſt pretend:
and didſt my ſecret counſel bear, as my familiar friend.

15 With whom I had delight to talk, in ſecret and abroad:
and we together oft did walk within the houſe of God.
16 Let death in haſte upon them fall, and ſend them quick to hell:
for miſchief reigneth in the hall, and parlour where they dwell.

17 But I unto my God will cry, to him for help I flee:
the Lord will help me by and by, and he will ſuccour me.
18 At morning, noon, and evening tide, unto the Lord I pray:
when I ſo inſtantly have cri'd, he doth not ſay me nay.

19 To peace he ſhall reſtore me yet, though war be now at hand,
although the number be full great, that would againſt me ſtand.

20 The Lord that first and last doth reign, both now and evermore:
will hear when I to him complain, and punish them ful sore.

21 For sure there is no hope that they to turn will once accord:
for why? they will not God obey, nor yet do fear the Lord.
22 Upon their friends they laid their hands, which were in covenant knit:
of friendship to neglect the bands, they passe or care no whit.

23 While they have war within their hearts, as butter are their words:
although their words were smoth as oyl, they cut as sharp as swords.
24 Cast thou thy care upon the Lord, and he shall nourish thee:
for in no wise will he accord, the just in thrall to see.

25 But God shall cast them deep in pit, that thirst for blood always:
he wil no guileful man permit, to live out half his days.
26 Though such be quite destroy'd and gone, in thee, O Lord, I trust:
I shall depend thy grace upon, with all my heart and lust.

Miserere mei. Psal. lvi. T. S.

David brought to Achis King of Gath, 1 Sam. 21. 10. complaineth of his enemies, demanding succour, putteth his trust in God and his promises, and promiseth to perform the vows which he had taken upon him, whereof this was the effect, to praise God in his Church.

Sing this as the Lamentation.

HAve mercy Lord on me, I pray, for man would me devour:
he fighteth with me day by day, and troubleth me each hour.
2 Mine enemies daily enterprise to swallow me outright:
to fight against me many rise, O thou most high of might.

3 When they would make me most afraid with boasts and brags of pride:
I trust in thee alone for aid, by thee I will abide.
4 Gods promise I do minde and praise, O Lord, I stick to thee:
I do not care at all assaies, what flesh can do to me.

5 What things I either did or spake, they wrest them at their will:
and all the counsel that they take, is how to work me ill.
6 They all consent themselves to hide, close watch for me to lay:
they spie my paths: and snares have tri'd to take my life away.

7 Shall they thus scape on mischief set? thou God on them wilt frown:
for in his wrath he doth not let to throw whole Kingdoms down.
8 Thou seest how oft they make me flee, and on my tears dost look:
reserve them in a glasse by thee, and write them in thy book.

9 When I do call upon thy Name, my foes away do start:
I well perceive it by the same that God doth take my part.
10 I glory in the word of God, to praise it I accord:
with joy I will declare abroad the promise of the Lord.

11 I trust in God, and yet I say, as I before began:
the Lord he is my help and stay, I do not care for man:
12 I will perform with heart so free, to God my vowes always:
and I, O Lord, all times to thee, will offer thanks and praise.

13 My ſoul from death thou doſt defend, and keep'ſt my feet upright:
that I before thee may aſcend, with ſuch as live in light.

Miſerere mei. Pſal. lvii. I. H.

David being in the deſart of Ziph, where the inhabitants did betray him, and at length in the ſame cave with Saul, calleth moſt earneſtly unto God, with full confidence, that he will performe his promiſe, and take his cauſe in hand: alſo that he will ſhew his glory in the heavens and earth againſt his cruel enemies, therefore doth he render laud and praiſe.

Sing this as the 44. Pſalm.

TAke pitty for thy promiſe ſake, have mercy, Lord, on me:
for why my ſoul doth her betake unto the help of thee.
2 Within the ſhadow of thy wings, I ſet my ſelf full faſt:
till miſchief, malice, and like things be gone and over-paſt.
3 I call upon the God moſt high, to whom I ſtick and ſtand:
I mean the God that will ſtand by the cauſe I have in hand.
4 From heaven he hath ſent his aid, to ſave me from their ſpight:
that to devoure me have aſſai'd, his mercy truth and might.
5 I lead my life with Lions fell, all ſet on rage and ire:
and with ſuch wicked men I dwell that fret like flames of fire.
6 Their teeth are ſpears and arrows long, as ſharp as I have ſeen:
they wound and cut with their quick tongue like ſwords and weapons keen.
7 Set up and ſhew thy ſelf, O God, above the heavens bright:
exalt thy praiſe on earth abroad, thy Majeſty and might.
8 They lay their net, and do prepare a privy cave and pit:
wherein they think my ſoul to ſnare, but they are faine in it.
9 My heart is ſet to laud the Lord, in him to joy alwayes:
my heart I ſay doth well accord, to ſing his laud and praiſe.
10 Awake my joy, awake I ſay, my Lute my Harp and ſtring:
for I my ſelf before the day will riſe, rejoyce and ſing.
11 Among the people I will tell the goodneſſe of my God:
and ſhew his praiſe that doth excel in heathen lands abroad.
12 His mercy doth extend as far as heavens all are high:
his truth as high as any ſtar, that ſhineth in the skie.
13 Set forth and ſhew thy ſelf, O God, above the heavens bright:
extol thy praiſe on earth abroad, thy Majeſty and might.

Si vere utique. Pſal. lviii. I. H.

He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods judgement, ſhewing that the juſt ſhall rejoyce when they ſee the puniſhment of the wicked to Gods glory.

Sing this as the 48. Pſalme.

YE Rulers that are put in truſt, to judge of wrong and right:
be all your judgements true and juſt, not knowing meed or might.
2 Nay in your hearts ye mark and muſe in miſchief to conſent:
and where you ſhould true juſtice uſe your hands to bribes are bent.
3 The wicked ſort from their birth-day, have erred on this wiſe:
and from their mothers womb alway, have uſed craft and lies.

4 In them the poyſon and breath of the Serpents do appear:
yea, like the Adder that is deaf, and faſt doth ſtop her ear.

5 Becauſe ſhe will not hear the voyce of one that charmeth well:
no though he were the chief of choiſe, and did therein excell.
6 O God break thou their teeth at once within their mouths throughout:
the tuskes that in their great jaw bones, like Lyons whelps hang out.

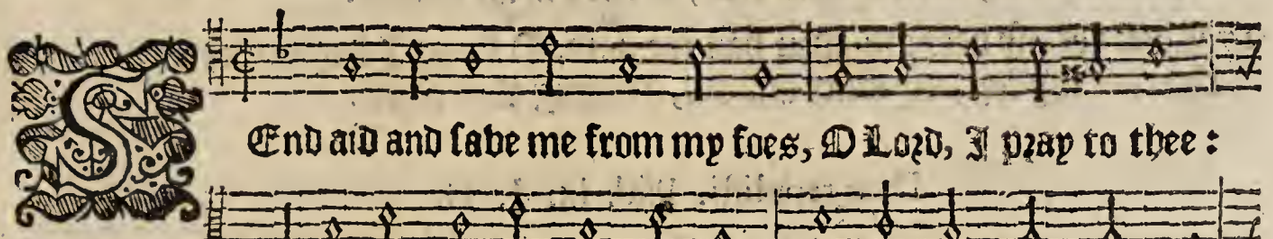
7 Let them conſume away and waſte, as water runs forth right:
the ſhafts that they do ſhoot in haſte, let them be broke in ſight.
8 As ſnails do waſte within the ſhell, and unto ſlime do run:
as one before his time that fell, and never ſaw the Sun.

9 Before the thornes that now are young to buſhes big ſhall grow:
the ſtorms of anger waxing ſtrong, ſhall take them ere they know.
10 The juſt ſhall joy, it doth them good, that God doth vengeance take:
and they ſhall waſh their feet in blood of them that him forſake.

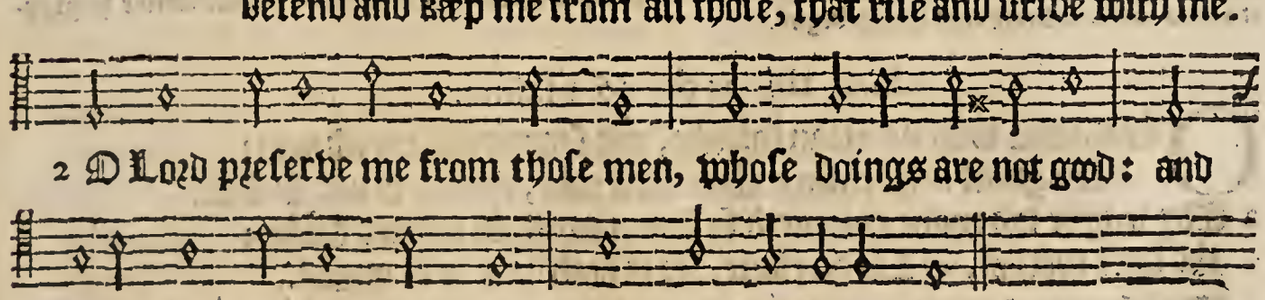
11 Then ſhall the world ſhew forth and tell, that good men have reward:
and that a God on earth doth dwell, that juſtice doth regard.

Eripe me. Pſal. lix. I. H.

Dabid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth unto God, declareth his innocency and their fury, deſiring God to deſtroy all thoſe that ſin of malicious wickedneſſe: whom though he keep alive for a time to exerciſe his people, yet in the end he will conſume them in his wrath, that he may be known to be the God of Jacob, to the worlds end: for this he ſingeth praiſes to God aſſured of his mercies.



2 O Lord preſerve me from thoſe men, whoſe doings are not good: and



3 For loe they wait my ſoul to take, they rage againſt me ſtill:
yea for no fault that I did make, I never did them ill.
4 They run and doth themſelves prepare, when I no whit offend:
ariſe and ſave me from their ſnares, and ſee what they intend.

5 O Lord of hoaſts of Iſrael, ariſe and ſtrike all lands:
and pity none that do rebel, and in their miſchief ſtands.

6 At night they tur and seek about, as hounds they howle and grin:
and all the City clean throughout, from place to place they run.

7 They speak of me with mouth alway, but in their lips were swords:
they grée'd my death, and then would say, what? none doth hear our words.
8 But Lord thou hast their waies espi'd, and laught thereat a pace:
the heathen folk thou dost deride, and mock them to their face.

9 The strength that doth our foes withstand, O Lord, doth come from thee:
my God he is, my help at hand, a fort of fence to me.
10 The Lord to me doth shew his grace, in great abundance still:
that I may see my foes in case, such as my heart doth will.

The second part.

11 Destroy them not at once, O Lord, lest it from mind do fall:
but with thy strength drive them abroad, and so consume them all.
12 For their ill words and truthlesse tongue consume them in their pride:
their wicked oaths with lies and wrong, let all the world deride.

13 Consume them in thy wrath, O Lord, that nought of them remain:
that men may know throughout the world, that Jacobs God doth raign.
14 At ebening they run apace, as dogs they grin and cry:
throughout the streets in every place, they run about and spie.

15 They seek about for meat I say, but let them not be fed:
nor finde a house wherein they may be bold to put their head.
16 But I will shew thy strength abroad, thy goodnesse I will praise:
for thou art my defence and God, at need in all assaies.

17 Thou art my strength, thou hast me staid, O Lord I sing to thee:
thou art my fort, my fence and aid, a lobing God to me.

Deus repulisti. Psal. lx. I. H.

David being now king ober Juda and having had many victories, sheweth by evident signes that God elected him king, assuring the people that God will prosper them, if they approve the same. After he prayeth unto God, to finish that he had begun.

Sing this as the 46 psalme.

O Lord thou didst us clean forsake, and scatteredst us abroad:
such great displeasure thou didst take, return to us, O God.
2 Thy might did move the earth so sore, that it in sunder brake:
the hurt thereof, O Lord, restore, for it doth bow and quake.

3 With heavy chance thou plaguest us, the people that are thine:
and thou hast given unto us a drink of deadly wine.
4 But yet to such as fear thy Name, a banner thou didst shew:
that they may triumph in the same, because thy Word is true.

5 So that thy might may keep and save thy folk that favour thee:
that they thy help at hand may have, O Lord, grant this to me.
6 The Lord did speak from his own place, this was his joyful tale:
I will divide Sichem by pace, and mete out Succoths vale.

7 Gilead

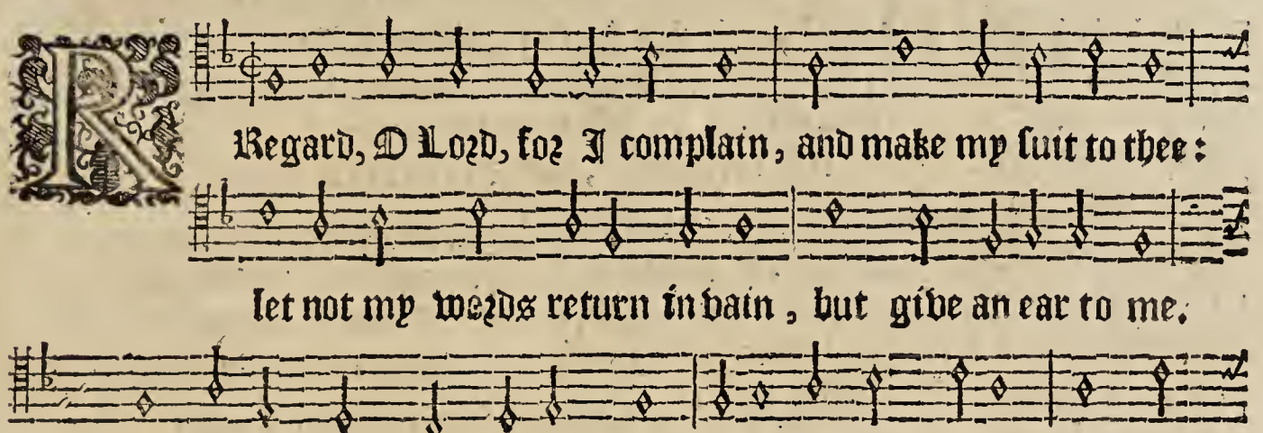
7 Gilead is given to mine hand, Manasses mine beside:
Ephraim the strength of all my land, my Law doth Juda guide.
8 In Moab I will wash my feet, ober Edom throw my shoe:
and thou Palestine ought'st to seek, for favour me unto.

9 But who will bring me at this tide unto the City strong:
or who to Edom will me guide, so that I go not wrong?
10 Wilt thou not God, which didst forsake thy folk, their land and coasts?
our wars in hand thou would'st not take, nor walk among our hosts.

11 Give aid, O Lord, and us relieve, from them that us disdain:
the help that hosts of men can give, it is but all in vain.
12 But through our God we shall have might to take great things in hand:
he will tread down and put to flight, all those that us withstand.

Exaudi Deus. Psal. lxi. I. H.

Whether that he were in danger of the Amonites, or being put out of Absolon, here he crieth to be heard and delivered, and confirmed in his Kingdom, promising perpetual praise.



3 Upon the rock of thy great power, my woful mind repose:
thou art my hope, my fort and tower, my fence against my foes.
4 Within thy tent I lust to dwell, for ever to endure:
under thy wings I know right well, I shall be safe and sure.

5 The Lord doth my desire regard, and doth fulfill the same:
with goodly gifts will he reward, all those that fear his Name.
6 The King shall be in health maintain, and so prolong his daies:
that he from age to age shall reign, in royal state alwaies.

7 That he may have a dwelling place, before the Lord for aye:
O let thy mercy truth and grace, defend him from decay.
8 Then shall I sing for ever still, with praise unto thy Name:
that all my vowes I may fulfill, and daily pay the same.

Nonne Deo ſubjecta. Pſal. lxii. I. H.

Dauid declareth by his Example, and by the nature of God, that he might truſt in God alone, & thereto exhorteth all people, ſeeing that all is vanity, and without God, all goeth to nought: and we are always taught that God onely is of power to ſaue, and that he rewardeth man according to his workes.

Sing this as the 61. Pſalm.

MY ſoul to God ſhall giue good héed, and him alone attend:
for why? my health and hope to ſpéed, doth whole on him depend.
2 For he alone is my defence, my rock, my health and aid:
he is my ſtay, that no pretence ſhall make me much diſmaid.

3 O wicked folk, how long will ye uſe craft? ſure ye muſt fall:
for as a rotten hedge ye be, and like a tottering wall.
4 Whom God doth loue, ye ſeek alwaies to put him to the worſe:
ye loue to lie, with mouth ye praiſe, and yet your heart doth curſe.

5 Yet ſtill my ſoul doth whole depend on God my chief deſire:
from all falſe feats me to defend, none but him I require.
6 He is my rock, my fort and tower, my health is of his grace:
he doth ſupport me that no power can moue me out of place.

7 God is my glory and my health, my ſouls deſire and luſt:
my fort, my ſtrength, my ſtay, my wealth, God is my onely truſt.
8 O haue your truſt in him alway, ye folk with one accord:
powre out your hearts to him, and ſay, our truſt is in the Lord.

9 The ſons of men deceitful are, on ballance but a ſleight:
with things moſt vain do them compare, for they can keep no weight.
10 Truſt not in wrong, robbery nor ſtealth, let vain delights be gone:
though goods well got flow in with wealth, ſet not your hearts thereon.

11 The Lord long ſince one thing did tell, which here to mind I call:
he ſpake it oft, I heard it well, that God alone doth all.
12 And that thou Lord art good and kind, thy mercy doth excéed:
ſo that all ſorts with thée ſhall find, according to their deed.

Deus, Deus meus. Pſal. lxiii. T. S.

Dauid after he had been in great danger by Saul, in the deſart of Ziph, made this Pſalm, wherein he giueth thanks to God for his wonderful deliuerance, in whoſe mercies he truſted, euen in the midſt of his miſeries, propheſying the deſtruction of Gods enemies, and contrariwiſe happineſſe to all them that truſt in the Lord, 1 Sam. 3.

Sing this as the 44. Pſalm.

O God my God, I watch betime, to come to thée in haſte:
For why? my ſoul and body both, do thirſt of thee to taſte.
And in this barren wilderneſſe, where waters there are none:
my fleſh is parch'd for thought of thée, for thée I wish alone.

2 That I might ſee yet once again, thy glory ſtrength and might:
as I was wont it to behold, within thy Temple bright.
3 For why? thy mercies far ſurmount this life and wretched daies:
my lips therefore ſhall giue to thée, due honour, laud and praiſe.

4 And

4 And whilſt I liue I will not fail to worſhip thee alway:
and in thy Name I ſhall lift up my hands when I do pray.
5 My ſoul is filld as with marrow, which is both fat and ſweet:
my mouth therefore ſhall ſing ſuch ſongs as are for thee moſt meet.

6 When as in bed I think on thee, and eke all the night tide:
7 For under covert of thy wings, thou art my joyful guide.
8 My ſoul doth ſurely ſtick to thee, thy right hand is my power:
9 And thoſe that ſeek my ſoul to ſtroy, them death ſhall ſoon devour.

10 The ſword ſhall them devour each one, their carcaſſes ſhall feed
the hungry foxes, which do run their prey to ſeek at need.
11 The King and all men ſhall rejoyce, that do profeſſe Gods word:
for lyers mouths ſhall then be ſtopt, which have the truth diſturb'd.

Exaudi Deus vocem meam. Pſal. lxiv. I. H.

David prayeth againſt the fury and falſe reports of his enemies: he declareth their puniſhment and deſtruction, to the comfort of the juſt, and the glory of God.

Sing this as the 30. Pſalm.

O Lord unto my voyce give ear, with plaint when I do pray,
and rid my life and ſoul from fear of foes that threat to ſlay.
2 Defend me from that ſort of men, that in deceit do lurk:
and from the frowning face of them that all ill feats do work.

3 Who whet their tongues as we have ſeen men whet and sharp their ſwords:
and ſhoot abroad their arrows keen, I mean moſt bitter words.
4 With priby ſleights ſhoot they their ſhafts, the upright man to hit:
the juſt unwares to ſtrike by craft, they care or fear no whit.

5 A wicked work they have decreed, in councel thus they cry:
to uſe deceit, let us not dread, what? who can it eſpy?
6 What way to hurt they talk and muſe, all times within their heart:
they all conſult what feats to uſe, each doth invent his part.

7 But yet all this ſhall not prevaile, when they think leaſt upon:
God with his dart ſhall ſure aſſail, and wound them every one.
8 Their crafts and their ill tongues withal ſhall work themſelves ſuch blame:
that they which then behold their fall, ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well, that God the thing hath wrought:
and praiſe his mighty works, and tell what he to paſſe hath brought.
10 Yet ſhall the juſt in God rejoyce, ſtill truſting in his might:
ſo ſhall they joy with mind and voyce, whoſe hearts are pure and right.

Te decet hymnus. Pſal. lxv. I. H.

A Prayer and thankſgiving unto God by the faithful, who are ſignified by Sion and Jeruſalem, for the chooſing, preſervation, and gobernance of them, and for the plentiful bleſſings poured forth upon all the earth.

Sing this as the 30. Pſalm.

Thy praiſe alone, O Lord, doth reign, in Sion thine own hill:
their vowes to thee they do maintain, and their behеſts fulfill.

2 For that thou dost their prayers hear, and dost thereto agree:
the people all both far and near with trust shall come to thee.

3 Our wicked life so far exceeds, that we shall fall therein:
but Lord forgive our great misdeeds, and purge us from our sin.
4 The man is blest whom thou dost choose within thy Courts to dwell:
thy house and Temple he shall use, with pleasures that excell.

5 Of thy great justice hear us God, our health of thee doth rise:
the hope of all the earth abroad, and the sea-coasts likewise.
6 With strength thou art beset about, and compast with thy power:
thou mak'st the mountains strong and stout, to stand in every shower.

7 The swelling seas thou dost asswage and make their streams full still:
thou dost restrain the peoples rage, and rule them at thy will.
8 The folk that dwell full far on earth, shall dread thy signes to see:
which mourn and even in great mirth, do passe with praise to thee.

9 When that the earth is chapt and dry, and thirsteth more and more:
then with thy drops thou dost apply, and much increase her store.
10 The flood of God doth overflow, and so doth cause to spring,
the seed and corn which men do sow, for he doth guide the thing.

11 With wet thou dost her furrows fill, whereby her clods do fall:
thy drops on her thou dost distill, and blesse her fruit withall.
12 Thou deck'st the earth of thy good grace, with fair and pleasant crop:
thy clouds distil their dew apace, great plenty they do drop.

13 Whereby the desart shall begin, full great increase to bring:
the little hills shall joy therein, much fruit in them shall spring.
14 In places plain the flock shall feed, and cover all the earth:
the vales with corn shall so exceed that men shall sing for mirth.

Jubilate Deo omnes. Psal. lxvi. I. H.

He proveketh all men to praise the Lord, and to consider his works. He setteth forth the power of God to affray the rebels, and sheweth how God had delivered Israel from great bondage and afflictions, he promiseth to give sacrifice, and proveketh all men to hear what God hath done for them, & to praise his Name.

Sing this as the 48. Psalme.

YE men on earth in God rejoyce, with praise set forth his Name:
extol his might with heart and voice, give glory to the same.
2 How wonderful, O Lord, say ye, in all thy works thou art?
thy foes for fear shall seek to thee, full sore against their heart.

3 All men that dwell the earth throughout, shall praise the Name of God:
the laud thereof the world about, is shew'd and set abroad.
4 All folk come forth, behold and see, what things the Lord hath wrought:
mark well the wondrous works that he for man to passe hath brought.

5 He laid the sea like heaps on high, therein a way they had:
on foot to passe both fair and dry, whereof their hearts were glad.
6 His might doth rule the world alway, his eyes all things behold:
all such as would him disobey, by him shall be controll'd.

7 Ye people give unto our God, due laud and thanks always:
with joyful voyce declare abroad, and sing unto his praise.
8 Which doth endue our soul with life, and it preserve withall:
he stayes our fêet, so that no strife can make us slip or fall.

9 The Lord doth prove our deeds with fire, if that they will abide:
as workmen do when they desire to have their metals tri'd.
10 Although thou suffer us so long in prison to be cast:
and there with chains and fetters strong to lie in bondage fast.

The second Part.

11 Although (I say) thou suffer men on us to ride and raign:
though we through fire and water run of very grief and pain.
12 Yet sure thou dost of thy good grace dispose it to the best:
and bring us out into a place, to live in wealth and rest.

13 Unto thy house resort will I, to offer and to pray:
and there I will my self apply, my vowes to thee to pay.
14 The vowes that with my mouth I spake, in all my grief and smart:
the vows (I say) which I did make, in dolor of my heart.

15 Burnt offerings I will give to thee, of Oxen fat and Rams:
yea, this my sacrifice shall be of Bullocks, Goats, and Lambs.
16 Come forth and hearken here full soon, all ye that fear the Lord:
what he for my poor soul hath done, to you I will record.

17 Full oft I call to mind his grace, this mouth to him doth cry:
and thou my tongue make speed apace, to praise him by and by.
18 But if I feel my heart within, in wicked works rejoyce:
or if I have delight to sin, God will not hear my voyce.

19 But surely God my voyce hath heard, and what I do require:
my prayer he doth well regard, and granteth my desire.
20 All praise to him that hath not put, nor cast me out of mind:
nor yet his mercy from me shut, which I do ever finde.

Deus misereatur nostri. Psal. lxvii. I. H.

A sweet prayer for all the faithful, to obtain the favour of God, and to be enlightned with his countenance, to the end that his way and judgements may be known throughout the earth. A rejoycing that God is the Governour over all Nations.

Sing this as the 25. Psalm.

HAve mercy on us Lord, and grant to us thy grace:
to shew to us do thou accord the brightnesse of thy face.
2 That all the earth may know the way to godly wealth:
and all the Nations on a row may see thy saving health.

3 Let all the world, O God, give praise unto thy Name:
O let the people all abroad, extol and laud the same.
4 Throughout the world so wide, let all rejoyce with mirth:
for thou with truth and right dost guide the Nations of the earth.

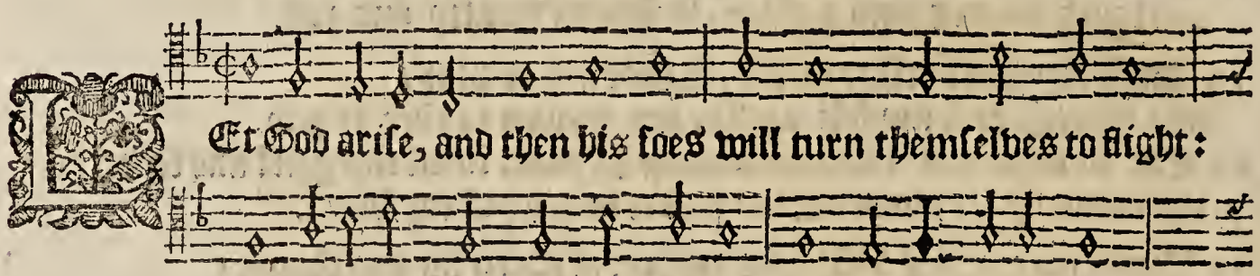
5 Let

5 Let all the world, O God, give praiſe unto thy Name:
O let the people all abroad extoll and laud the ſame.
6 Then ſhall the earth increaſe, great ſtore of fruit ſhall fall:
and then our God the God of peace ſhall bleſſe us eke withal:

7 God ſhall us bleſſe I ſay, and then both far and neer,
the folk throughout the earth alway, of him ſhall ſtand in fear.

Exurgat Deus. Pſal. lxviii. I. H.

In this Pſalm Dauid ſetteth forth as in a glaſſe the wonderful mercies of God towards his people, who by all meanes and moſt ſtrange ſorts, declareth himſelf to them. And therefore Gods Church by reaſon of his promiſes, graces and victories, doth excell without compariſon, all worldly things: he exhorteth therefore all men to praiſe God for ever.



LEt God ariſe, and then his foes will turn themſelves to flight:
his enemies then will run abroad, and ſcatter out of ſight.

2 And as the fire doth melt the wax, and wind blow ſmoke away, ſo in
the preſence of the Lord, the wicked ſhall decay.

3 But righteous men before the Lord ſhall heartily rejoyce:
they ſhall be glad and merry all, and chærful in their voyce.
4 Sing praiſe, ſing praiſe unto the Lord, who rideth on the skie:
extol the Name of Jah our God, and him do magnifie.

5 The ſame is he that is above, within his holy place:
that father is of fatherleſſe, and judge of widows caſe.
6 Houſes he gives, and iſſue both, unto the comfortleſſe:
he bringeth bondmen out of thrall, and rebels to diſtreſſe.

7 When thou didſt march before thy folk th' Egyptians from among:
and brought'ſt them through the wilderneſſe, which was both wide and long.
8 The earth did quake, the rain pour'd down, heard were great claps of thunder:
the mount Sinai ſhook in ſuch ſort, as it would cleave in ſunder.

9 Thine heritage with drops of rain abundantly was watht:
and if ſo be it barren wart, by thee it was refresht:
10 Thy choſen flock doth there remain, thou haſt prepar'd that place:
and for the poor thou doſt provide, of thine eſpecial grace.

The

The second part.

11 God will give women cauſes juſt, to magnifie his Name:
when as his people triumphs make, and purchaſe bruit and fame.
12 For puiſſant Kings for all their power, ſhall flee and take the foil:
and women which remain at home ſhall help to part the ſpoile.

13 And though you were as black as pots, your hue ſhall paſſe the Dove:
whoſe wings and feathers ſeem to have ſilver and gold above.
14 When in this land God ſhall triumph ore Kings both high and low:
then ſhall it be like Salmon hill, as white as any ſnow.

15 Though Baſan be a fruitful hill, and in height others paſſe:
yet Sion Gods moſt holy hill doth far excel in grace.
16 Why brag ye thus, ye hills moſt high, and leap for pride together?
the hill of Sion God doth love, and there will dwell for ever.

17 Gods army is two millions of warriers good and ſtrong:
the Lord alſo in Sinai, is preſent them among.
18 Thou didſt (O Lord) aſcend on high, and captive ledſt them all:
which in times paſt thy choſen flock in bondage kept and thrall.

Thou mad'ſt them tribute for to pay, and ſuch as did repine
thou didſt ſubdue, that they might dwell in thy Temple divine.
19 Now praiſed be the Lord, for that he powers on us ſuch grace:
from day to day he is the God of our health and ſolace.

The third part.

20 He is the God from whom alone ſalvation cometh plain:
he is the God by whom we ſcape all dangers, death and pain.
21 Thus God will wound his enemies head, and break the hairy ſcalp
of thoſe that in their wickedneſſe continually do walk.

22 From Baſon will I bring, ſaid he, my people and my sheep,
and all mine own, as I have done, from dangers of the deep.
23 And make them dip their feet in blood of thoſe that hate my Name:
and dogs ſhall have their tongues imbru'd with licking of the ſame.

24 All men may ſee how thou, O God, thine enemies doſt deface:
and how thou go'ſt as God and King into thine holy place.
25 The ſingers go before with joy, the minſtrels follow after:
and in the midſt the damſels play, with Timbrel and with Taber.

26 Now in the congregation, O Iſrael praiſe the Lord:
and Jacobs whole poſterity, give thanks with on accord.
27 Their chief was little Bejamin, but Juda made their hoſt:
with Zabulon and Nepthalim, which dwelt about their coaſt.

28 As God hath given power to thee, ſo Lord make firm and ſure
the thing that thou haſt wrought in us, for ever to endure.
29 And in thy Temple gifts will we give unto thee O Lord:
for thine unto Jeruſalem, ſure promiſe made by word.

The

The fourth part.

Yea and strange Kings to us subdu'd shall do like in those dayes:
I mean to thee they shall present their gifts of laud and praise.
30 He shall destroy the spear-mens ranks, the calves and bulls of might:
and cause them tribute pay, and daunt all such as lobe to fight.

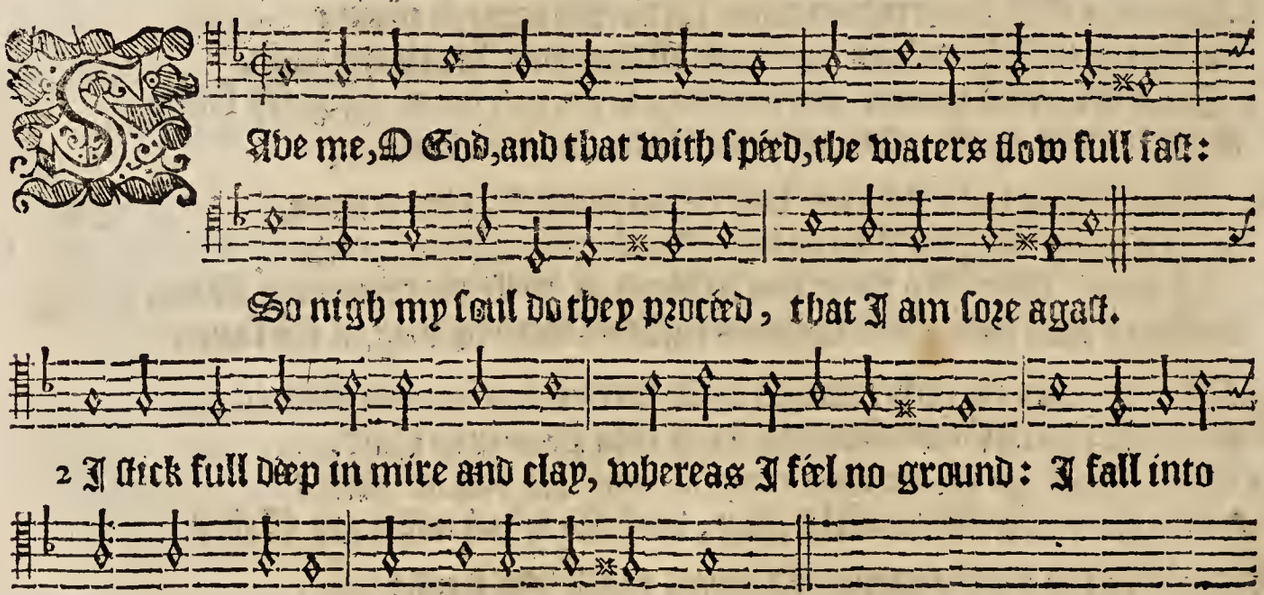
31 Then shall the Lords of Egypt come, and presents with them bring;
the Moors most black shall stretch their hands unto their Lord and King.
32 Therefore ye kingdoms of the earth give praise unto the Lord:
sing Psalms to God with one consent, thereto let all accord.

33 Who, though he ride and ever hath above the heavens bright:
yet by his fearful thunder-claps, men may know well his might.
34 Therefore the strength of Israel ascribe to God on high:
whose might and power doth far extend above the cloudy skie.

35 O God thy holinesse and power, is dread for evermore:
the God of Israel gives us strength, praised be God therefore.

Salvum me fac. Psal. lxix. I. H.

The complaints, prayers, ferbent zeal, and great anguish of David, is set forth as a figure of Christ and all his members: the malicious cruelty of the enemies; and their punishment also, where Judas and such traytors are accursed: Then gathereth he courage in his affliction, and offereth praises unto God more acceptable than all sacrifices, whereof all the afflicted may take comfort. Finally, he doth provoke all creatures to praise, prophesying of the kingdom of Christ, and the preservation of the Church, where all the faithful and their seed shall dwell for ever.



2 I stick full deep in mire and clay, whereas I feel no ground: I fall into
such floods, I say, that I am like be drown'd.

3 With crying oft I faint and quail, my throat is hoarse and dry:
with looking up my sight doth fail, for help to God on high.
4 My foes that guiltlesse do oppresse my soul, with hate are led:
in number sure they are no lesse than haires are on my head.

5 Though for no cause they bear me sore, they prosper and are glad:
they do compel me to restore, the things I never had.

6 What

6 What I have done for want of wit, thou Lord all times canſt tell:
and all the faults that I commit, to thee are known full well.
7 O God of hoſts defend and ſtay all thoſe that truſt in thee:
let no man doubt or ſhrink away, for ought that chanceth me.
8 It is for thee and for thy ſake, that I do bear this blame:
in ſpite of thee they would me make, to hide my face for ſhame.
9 My mothers ſons my brethren all forſake me on a row:
and as a ſtranger they me call, my face they will not know.
10 Unto thy houſe ſuch zeal I bear, that it doth pine me much:
their becks and taunts at thee to hear, my very heart doth grutch.

The ſecond Part.

11 Though I do faſt my fleſh to chaſe, yea if I weep and mone:
yet in my teeth this thing is caſt, they paſſe not thereupon.
12 If I for grief and pain of heart, in ſack-cloth uſe to walk:
then they anone will it pervert, thereof they jeſt and talk.
13 Both high and low and all the throng, that ſit within the gate:
they have me ever in their tongue, of me they talk and prate.
14 The drunkards which in wine delight, it is their chief paſtime,
to ſeek which way to worke me ſpight, of me they ſing and rime.
15 But thee the while, O Lord I pray, that when it pleaſeth thee
for thy great truth thou wilt alway ſend down thy aid to me.
16 Pluck thou my fæt out of the mire, from drowning do me kæp:
from ſuch as owe me wrath and ire, and from the waters dæp.
17 Leſt with the wawes I ſhould be drown'd, and depth my ſoul devour:
and that the pit ſhould me confound, and ſhut me in her power.
18 O Lord of hoſts to me give ear, as thou art good and kind:
and as thy mercy is moſt dear, Lord have me in thy mind.
19 And do not from thy ſervant hide, nor turn thy face away:
I am oppreſt on every ſide, in haſte give eare I ſay.
20 O Lord unto my ſoul draw nigh, the ſame with aid repoſe:
becauſe of their great tyranny, acquit me from my foes.

The third part.

21 That I abide rebuke and ſhame, thou know'ſt, and thou canſt tell:
for thoſe that ſeek and worke the ſame, thou ſeeſt them all full well.
22 When they with brags do breake my heart, I ſeek for help anon:
but find no friends to eaſe my ſmart, to comfort me not one.
23 But in my meat they gave me gall, too cruel for to think:
and gave me in my thirſt withal, ſtrong Vinegar to drink.
24 Lord turn their table to a ſnare, to take themſelves therein:
and when they think full well to fare, then trap them in the gin.
25 And let their eyes be dark and blind, that they may nothing ſee:
bow down their backs, and do them bind in thraldom for to be.
26 Powre out thy wrath as hot as fire, that it on them may fall:
let thy diſpleaſure in ſhine ire take hold upon them all.

27 As desarts dry, their house disgrace, their off-spring eke expell:
that none thereof possesse their place, nor in their tents do dwell.
28 If thou dost strike the man to tame, on him they lay full sore:
and if that thou do wound the same, they seek to hurt him more.

29 Then let them heap up mischief still (sith they are all pervert)
that of thy favour and good will, they never have a part.
30 And raze them clean out of the book of life, of hope, of trust:
that for their name they never look in number of the just.

The fourth part.

31 Though I (O Lord) with woe and grief, have bin full sore oppress:
thy help shall give me such relief, that all shall be redress.
32 That I may give thy name the praise, and shew it with a song:
I will extoll the same alwayes, with hearty thanks among.

33 Which is more pleasant unto thee (such mind thy grace hath born)
than either Ox or Calf can be that hath both hoof and horn.
34 When simple folk do this behold, it shall rejoyce them sure:
all ye that seek the Lord, behold, your life for aye shall dure.

35 For why? the Lord of hosts shall hear the poor when they complain:
his prisoners are to him full dear, he both them not disdain.
36 Wherefore the skie and earth below, the sea with flood and stream:
his praise they shall declare and shew, with all that live in them.

37 For sure our God will Sion save, and Judaes Cities build:
much folk possession there shall have, her streets shall all be fild.
38 His servants seed shall keep the same, all ages out of mind:
39 And there all they that love his Name, a dwelling place shall find.

Deus in auditorium. Psal. lxx. I.H.

He prayeth to be right speedily delivered, as in the xl. Psalm. Then he desireth the shame of his enemies, and the comfort of all those that seek the Lord.

Sing this as the 30. Psalm.

O God to me take heed, of help I thee require:
O Lord of hosts with haste and speed, help, help I thee desire.
2 With shame confound them all that seek my soul to spill:
rebuke them back with blame to fall, that think and wish me ill.

3 Confound them that apply, and seek to work me shame:
and at my harm do laugh and cry, so, so, there goes the game.
4 But let them joyful be, in thee with joy and wealth:
which onely trust, and seek to thee, and to thy saving health.

5 That they may say alwayes, in mirth and one accord:
all glory, honour, laud and praise, be given to thee, O Lord.
6 But I am weak and poor, come Lord, thine aid I lack:
thou art my stay, and help, therefore make speed and be not slack.

In

In te Domine ſperavi. Pſal. lxxi. I. H.

He prayeth in faith, eſtabliſhed by the Word of promiſe, and confirmed by the work of God from his youth: he deſireth now to be delivered from the evil and wicked man (meaning his ſon Abſolon and his confederacy) promiſing to be mindful and thankful for the ſame.

Sing this as the 69 pſalme.

My Lord my God in all diſtreſſe, my hope is whole in thee:
then let no ſhame my ſoul oppreſſe, nor once take hold on me.
2 As thou art juſt, defend me Lord, and rid me out of dread:
give ear and to my ſuit accord, and ſend me help at need.

3 Be thou my rock to whom I may for aid all times reſort:
thy promiſe is to help alway, thou art my fence and fort.
4 Save me my God from wicked men, and from their ſtrength and power:
from folk unjuſt, and eke from them that cruelly devour.

5 Thou art the ſtay wherein I truſt, thou Lord of hoſts art he:
yea from my youth I had a luſt, ſtill to depend on thee.
6 Thou haſt me kept even from my birth, and I through thee was born:
wherefore I will thee praiſe with mirth, both evening and at morn.

7 As to a monſter ſeldom ſeen, much folk about me throng:
but thou art now, and ſtill haſt been, my fence and aid ſo ſtrong:
8 Wherefore my mouth no time ſhall lack, thy glory and thy praiſe:
and eke my tongue ſhall not be ſlack, to honour thee alwaies.

9 Refuſe me not, O Lord, I ſay, when age my limbs doth take:
and when my ſtrength doth waſt away, do not my ſoul forſake.
10 Among themſelves my foes enquire, to take me through deceit:
and they againſt me do conſpire, that for my ſoul laid wait.

The ſecond Part.

11 Lay hand and take him now, they ſaid, for God from him is gone:
diſpatch him quite, for to his aid, (I wis) there cometh none.
12 Do not abſent thy ſelf away, O Lord when need ſhall be:
but that in time of grief thou maiſt in haſt give help to me.

13 With ſhame confound and overthrow all thoſe that ſeek my life:
oppreſſe them with rebuke alſo, that fain would work me ſtrife.
14 But I will patiently abide, thy help at all aſſays:
ſtill more and more each time and tide, I will ſet forth thy praiſe.

15 My mouth thy juſtice ſhall record, that daily help doth ſend:
but of thy benefits, O Lord, I know no count or end.
16 Yet will I go and ſeek forth one, with thy good help (O God)
the ſaving health of thee alone, to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care, and doſt inſtruct me ſtill:
therefore thy wonders to declare I have great mind and will.
18 And as in youth from wanton rage, thou didſt me keep and ſtay:
forſake me not unto my age, and till my head be gray.

The third part.

19 That I thy strength and might may show, to them that now be here:
and that our seed thy power may know, hereafter many a year.
20 O Lord thy justice doth exceed, thy doings all may see:
thy works are wonderful indeed, oh who is like to thee?

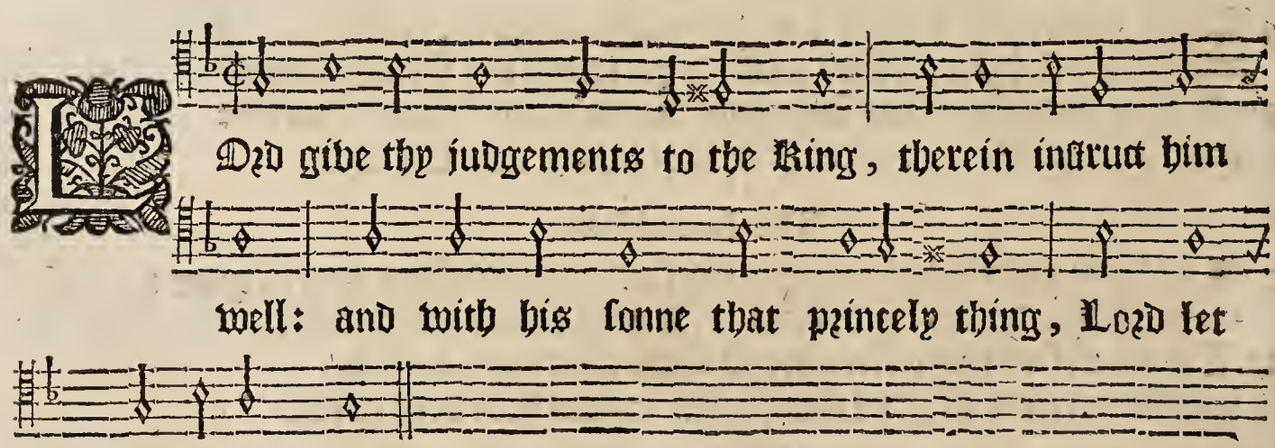
21 Thou mad'st me feel affliction sore, and yet thou didst me save:
yea, thou didst help and me restore, and took'st me from the grave.
22 And thou mine honour dost increase, my dignity maintain:
yea thou dost make all grief to cease, and comfortst me again.

23 Therefore thy faithfulnesse to praise, I will with Viol sing:
my Harp shall sound thy praise alwaies, O Israels holy King.
24 My mouth will joy with pleasant voice, when I shall sing to thee:
and eke my soul will much rejoyce, for thou hast made me free.

25 My tongue thy uprightnesse shall sound, and speak it daily still:
for grief and shame do them confound, that seek to work me ill.

Deus judicium tuum. Psal. lxxii. I. H.

He prayeth that the Kingdom of God by Christ may come, under the person of Salomon, under whom shall be righteousness, peace, felicity, unto whom all Kings and Nations shall do homage, whose name and power shall endure for ever.



2 That he may govern uprightly, and rule thy folk aright:
and so defend through equity, the poor that have no might.

3 And let the mountains that are high, unto thy folk give peace:
and eke let little hills apply, in justice to increase.
4 That he may help the weak and poor, with aid and make them strong:
and eke destroy for evermore, all those that do them wrong.

5 And then from age to age shall they regard and fear thy might:
so long as Sun doth shine by day, or else the Moon by night:
6 Lord make the King unto the just, like rain to fields new mown:
and like to drops that lay the dust, and fresh the land new sown.

7 The

7 The juſt ſhall flouriſh in his time, and all ſhall be at peace:
until the Moon ſhall leave to prime, waſte, change, and to increaſe.
8 He ſhall be Lord of ſea and land, from ſhore to ſhore throughout:
and from the floods within the land, through all the earth about.

9 The people that in deſarts dwell, ſhall kneel to him full thick:
and all his enemies that rebel, the earth and duſt ſhall lick.
10 The Lords of all the Iles thereby, great gifts to him ſhall bring:
the Kings of Saba and Arabie, give many a coſtly thing.

The ſecond part.

11 All Kings ſhall ſeek with one accord, in his good grace to ſtand:
and all the people of the world ſhall ſerve him at his hand.
12 For he the needy ſort doth ſave, that unto him do call:
and eke the ſimple folk that have no help of man at all.

13 He taketh pity on the poor, that are with need oppreſt:
he doth preſerve them evermore, and bring their ſouls to reſt.
14 He ſhall redeem their lives from dread, from fraud, from wrong, from might,
and eke the blood that they ſhall bleed, is precious in his ſight.

15 But he ſhall live, and they ſhall bring to him of Sabeas gold:
he ſhall be honured as a King, and daily be extold.
16 The mighty mountains of his land, of corn ſhall bear ſuch throng:
that it like Cedar trees ſhall ſtand, in Libanus full long.

17 Their Cities eke full well ſhall ſpeed, the fruits thereof ſhall paſſe:
in plenty it ſhall far exceed, and ſpring as green as graſſe.
18 For ever they ſhall praiſe his Name, while that the Sun is light:
and think them happy through the ſame, all folk ſhall bleſſe his might.

19 Praiſe ye the Lord of hoſts, and ſing to Iſraels God each one:
for he doth every wondrous thing, yea, he himſelf alone.
20 And bleſſed be his holy Name, all times eternally:
that all the earth may praiſe the ſame, Amen, Amen, ſay I.

Quàm bonus Deus. Pſal. lxxiii. T. S.

The Prophet teacheth by his example, that neither the worldly proſperity of the ungodly, nor yet affliction of the good, ought to daunt Gods children, but rather ought to move us to conſider our fathers providence, and to cauſe us to reverence Gods judgments, for as much as the wicked vaniſh away like ſmoke, and the godly enter into life everlaſting, in hope whereof he reſigneth himſelf into Gods hands.

Sing this as the 44 Pſalme.

HOwſoever it be, yet God is good, and kind to Iſrael:
and to all ſuch as ſafely keep their conſcience pure and well.
2 Yet like a fool I almoſt ſlipt, my feet began to ſlide:
and ere I will, even at a pinch, my ſteps awry 'gan glide.

3 For when I ſaw ſuch foolish men, I grudg'd and did diſdain:
that wicked men all things ſhould have without turmoile and pain.
4 They never ſuffer pangs nor grief, as if death ſhould them ſmite:
their bodies are both ſtout and ſtrong, and ever in good plight.

5 And free from all adversity, when other men be shent:
and with the rest they take no part of plague or punishment.
6 Therefore presumption doth imbrace their necks, as doth a chain:
and are even wrapt as in a robe, with rapine and disdain.

7 They are so fed, that even for fat, their eyes oft-times out-starts:
and as for worldly goods, they have more than can with their heart.
8 Their life is most licentious, boasting much of the wrong,
which they have done to simple men, and ever pry'd among.

9 The heavens and the living Lord, they spare not to blaspheme:
and prate they do worldly things, no wight they do esteem.
10 The people of God oft-times turn back, to see their prosperous state:
and almost drink the self-same cup, and follow the same rate.

The second part.

11 How can it be that God (say they) should know or understand
these worldly things, sith wicked men be Lord of sea and land?
12 For we may see how wicked men, in riches still increase:
rewarded well with worldly goods, and live in rest and peace.

13 Then why do I from wickedness, my fantasie refrain:
and wash my hands with innocents, and cleanse my heart in vain?
14 And suffer scourges every day, as subject to all blame:
and every morning from my youth, sustain rebuke and shame.

15 And I had almost said as they, misliking mine estate:
but that I should thy children judge, as folk unfortunate.
16 Then I bethought me how I might this matter understand:
but yet the labour was too great for me to take in hand.

17 Until the time I went into thy holy place, and then
I understood right perfectly, the end of all these men.
18 And namely how thou settest them, upon a slippery place:
and at thy pleasure and thy will, thou dost them all deface.

19 Then all men muse at that strange sight, to see how suddenly
they are destroy'd, dispatcht, consum'd, and dead so horribly.
20 Much like a dream when one awakes, so shall their wealth decay:
their famous names in all mens sight, shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved then, my mind was much oppress:
22 So fond was I and ignorant, and in this point a beast.
23 Yet nevertheless by my right hand, thou holdst me alwaies fast:
24 And with thy counsel dost me guid, to glory at the last.

25 What thing is here that I can wish, but thee in heaven above?
and in the earth there is nothing, like thee that I can love.
26 My flesh and eke my heart doth fail, but God doth fail me never:
for of my health God is the strength, my portion eke for ever.

27 And lo, all such as thee forsake, thou shalt destroy each one:
and those that trust in any thing, saving in thee alone.

28 There-

28 Therefore I will draw neer to God, and ever with him dwell:
in God alone I put my trust, thy wonders I will tell.

Ut quid Deus. Psal. lxxiv. I. H.

The faithful complain of the destruction of the Church and true Religion, under the name of Sion and the Altars destroyed: but trusting in the might and free mercy of God, by his covenant they require help and succour for the glory of Gods holy Name, the salvation of his poor afflicted servants, and the confusion of his proud enemies.

Sing this as the 69. Psalm.

Why art thou (Lord) so long from us, in all these dangers deep?
why doth thine anger kindle thus, at thine own pasture sheep?
2 Lord call thy people to thy thought, which have been thine so long:
the which thou hast redeem'd and brought from bondage sore and strong.

3 Have minde therefore, and think upon, remember it full well:
thy pleasant place, thy Mount Sion, where thou wast wont to dwel.
4 Lift up thy feet, and come in haste, and all thy foes deface:
which now at pleasure rob and waste within thy holy place.

5 Amid thy congregations all, thine enemies roare, O God:
they set as signs on every wall, banners displaid abroad.
6 As men with Axes hew down trees, that on the hills do grow:
so thine the bills and swords of these, within thy Temple now.

7 The seeling saw'd, the carved boards, the goodly graven stones:
with axes, hammers, bills and swords, they beat them down at once.
8 Thy places they consume with flame, and eke in all this toile:
the house appointed to thy Name, they raze down to the soile.

9 And thus they said within their heart, dispatch them out of hand:
then burnt they up in every part, Gods houses through the land.
10 Yet thou no sign of help dost send, our Prophets all are gone:
to tell when this our plague shall end, among us there is none.

11 When wilt thou (Lord) once end this shame, and cease thine enemies strong?
shall they alwayes blaspheme thy Name, and raile on thee so long?
12 Why dost thou draw thy hand aback, and hide it in thy lap?
oh pluck it out, and be not slack to give thy foes a rap.

The second part.

13 O God, thou art our King and Lord, and evermore hast been:
yea, thy good grace throughout the world, for our good help hath seen.
14 The seas that are so deep and dead, thy might did make them drie:
and thou didst break the Serpents head, that he therein did die.

15 Yea, thou didst break the heads so great, of Whales that are so fell:
and gav'st them to the folk to eat, that in the deserts dwell.
16 Thou mad'st a spring with streams to rise from rock both hard and hie:
and eke thy hand hath made likewise, deep rivers to be drie.

17 Both day and eke the night are thine, by thee they were begun:
thou settst to serve us with their shine, the Moon and eke the Sun.

18 Thou

18 Thou didſt appoint the ends and coaſts of all the earth about:
both ſummer-heats and winter-froſts, thy hand hath found them out.

19 Think on (O Lord) no time forget thy foes that thee defame,
and how the foolish folk are ſet, to raile upon thy Name.
20 Oh let no cruel beaſts deboure, the Turtle that is true:
forget not alwaies in thy power, the poor that much do rue.

21 Regard thy covenant, and behold, thy foes poſſeſſe the land:
all ſad and dark, forworn and old, our Realm, as now, doth ſtand.
22 Let not the ſimple go away, nor yet return with ſhame:
but let the poor and needy aye, give praiſe unto thy Name.

23 Riſe (Lord) let be by thee maintain'd, the cauſe that is thine own:
remember how that thou blaſphem'd art by the foolish one.
24 The voyce forget not of thy foes, for the preſumption hie,
is more and more increaſt of thoſe, that hate thee ſpightfully.

Confitebimur tibi, Deus. Pſal. lxxv. I. H.

The faithful do praiſe the Name of the Lord, which ſhall come to judge at the time appointed, when the wicked ſhall be put to confuſion, and drink the cup of his wrath, their pride ſhall be abated, and the righteous ſhall be exalted to honour.

Sing this as the 44. Pſalm.

VNto thee, God, will we give thanks, we will give thanks to thee,
for thy Name is ſo near, declare thy wondrous works will we.
2 I will uprightly judge, when get convenient time I may:
the earth is weak, and all therein, but I her pillars ſtay.

3 I did to the mad people ſay, deal not ſo furiouſly:
and unto the ungodly ones, ſet not your horns on hie:
4 I ſaid unto them, ſet not up, your raiſed horns on hie:
and ſee that you do with ſtiff neck, not ſpeak preſumptuouſly.

5 For neither from the Eaſtern parts, nor from the Weſtern ſide:
nor from forſaken wilderneſſe, promotion doth proceed.
6 For why the Lord our God he is the righteous judge alone:
he putteth down the one, and ſets another in the throne.

7 For why? a cup of mighty wine, is in the hand of God:
and all the mighty wine therein, himſelf doth powre abroad.
8 As for the lees and filthy dregs, that do remain of it:
the wicked of the world ſhall drink, and ſuck them every whit.

6 But I will talk of God, I ſay, of Jacobs God therefore:
and will not ceaſe to celebrate his praiſe for ever more.
10 In ſunder break the horns of all ungodly men will I,
but then the horns of righteous men, ſhall be exalted hie.

Gloria Patri.

To Father Son, and holy Ghoſt, all glory be therefore:
As in beginning was, is now, and ſhall be evermore.

In Judæa. Psal. lxxvi. I. H.

This Psalm setteth forth the power of God, and care for the defence of his people in Jerusalem in the destruction of the army of Senacherib, and exhorteth the faithful to be thankful for the same.

Sing this as the 69. Psalm.

TO all that now in Jewry dwell, the Lord is clearly known:
his Name is great in Israel, a people of his own.
2 At Salem he his tents hath pight, to tarry there a space:
in Sion eke he hath delight to make his dwelling place.

3 And there he brake both shaft and bowe, the sword, the spear, and shield:
and brake the ray to overthrow, in battail on the field.
4 Thou art more worthy honour Lord, more might on thee doth lie:
than in the strongest of the world, that rob on mountains high.

5 But now the proud are spoil'd through thee, and they are falne on sleep:
through men of war no help can be, themselves they could not keep.
6 At thy rebuke, O Jacobs God, when thou didst them reprove:
as half on sleep their chariots stood, no horse-men once did move.

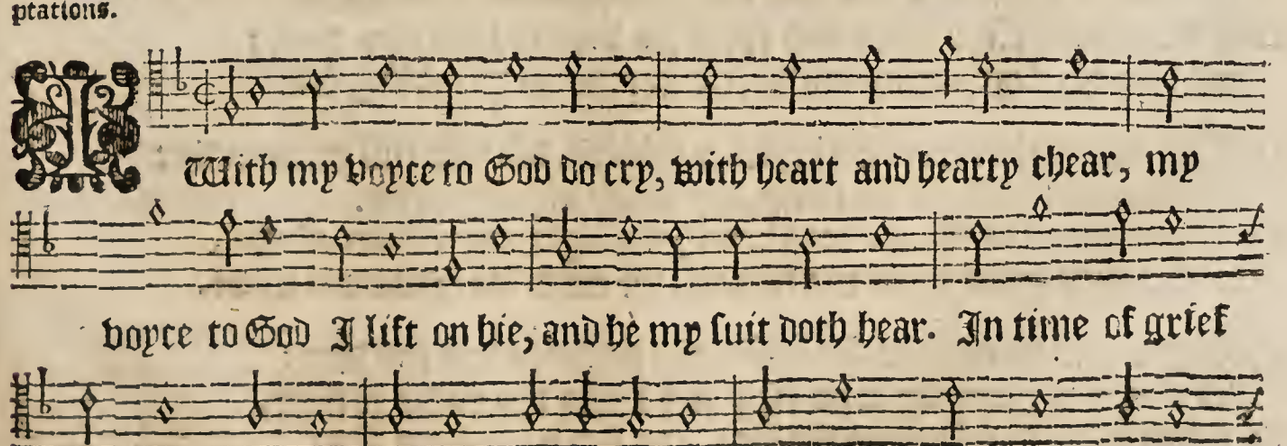
7 For thou art dreadful, Lord, indeed, what man the courage hath
to bide thy sight, and doth not dread when thou art in thy wrath?
8 When thou dost make thy judgments heard from heaven through the ground:
then all the earth full sore afraid, in silence shall be found.

9 And that when thou, O God, dost stand, in judgement for to speak:
to save th'afflicted of the land, on earth that are full weak.
10 The fury that in man doth reign, shall turn unto thy praise:
hereafter (Lord) do thou restrain their wrath and threats always.

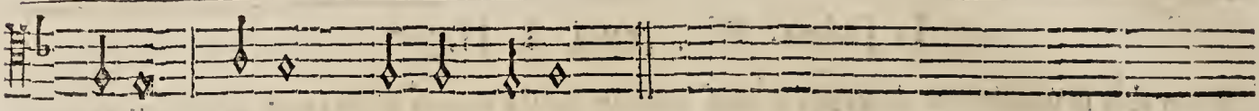
11 Make vows, and pay them to our God, ye folk that nigh them be:
bring gifts all ye that dwell abroad, for dreadful sure is he.
12 For he doth take both life and might from Princes great of birth:
and full of terror is his sight, to all the Kings on earth.

Voce mea ad Dominum. Psal. lxxvii. T.S.

The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and the grievous temptations, whereby he was driven to this end, to consider his former consideration, and the continual course of Gods works in the preservation of his servants, and so confirmeth his faith against these temptations.



WIth my voyce to God do cry, with heart and hearty chear, my voyce to God I lift on hie, and he my suit doth hear. In time of grief I sought to God, by night no rest I took: but stretcht my hands to him abroad



abroad, my soul comfort forsooke.

3 When I to think on God intend, my trouble then is more:
I spake, but could not make an end, my breath was stopt so sore.
4 Thou heldst mine eyes alwaies from rest, that I therewith did wake:
with fear I am so sore oppress, my speech doth thee forsake.

5 The dayes of old in mind I cast, and oft did think upon
the times and ages that are past, full many years are gone.
6 By night my songs I call to mind, once made thy praise to show:
and with my heart much talk I find, my spirits do search to know.

7 Will God said I, at once for all, cast off his people thus:
so that henceforth no time he shall be friendly unto us?
8 What? is his goodnesse clean decay'd for ever and a day?
or is his promise now delay'd, and doth his truth decay?

9 And will the Lord our God forget his mercies manifold?
or shall his wrath increase so hot, his mercies to with-hold?
10 At last, I said, my weakenesse is the cause of this mistrust:
Gods mighty hand can help all this, and change it when he lust.

The second part.

11 I will regard and think upon the working of the Lord:
of all his wonders past and gone, I gladly will record.
12 Yea, all his works I will declare, and what he did devise:
to tell his facts I will not spare and eke his counsel wise.

13 Thy works, O Lord, are all upright, and holy all abroad:
what one hath strength to match the might of thee, O Lord our God?
14 Thou art a God that dost forthshew, thy wonders every hour.
and so dost make the people know, thy vertue and thy power.

15 And thine own folk thou dost defend, with strength and stretched arm:
the sons of Jacob that descend, and Josephs seed from harm.
16 The waters Lord perceived thee, the waters saw thee well:
and they for fear a way did flee, the depths on trembling fell.

17 The clouds that were both thick and black, did rain full plenteously:
the thunder in the air did crake, thy shafts abroad did flie.
18 Thy thunder in the air was heard, thy lightnings from above,
with flashes great made men afraid, the earth did quake and move.

19 Thy waies within the sea do lie, thy paths in waters deep:
yet none can there thy steps espy, nor know thy paths to keep.
20 Thou ledst thy folk upon the land, as sheep on every side:
through Moses and through Aarons hand thou didst them safely guide.

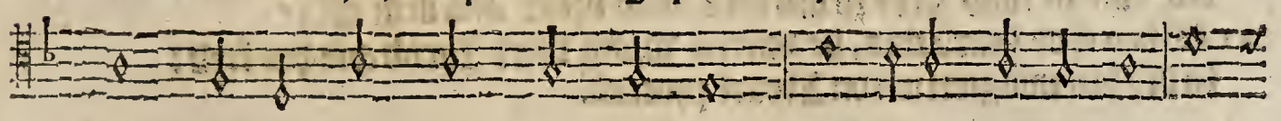
Attendite

Attendite populi. Psal. lxxviii. T. S.

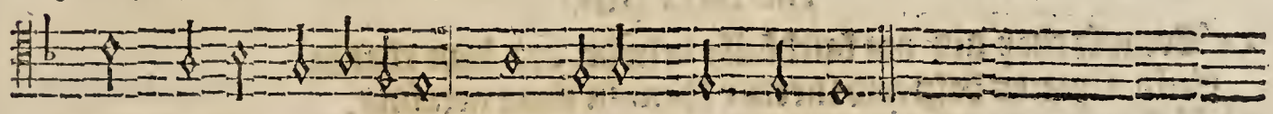
He sheweth how God of his mercy chose his Church of the posterity of Abraham, casting in their teeth the stubborn rebellion of their fathers that their children might not onely understand that God of his free mercies made his covenant with their Ancestors, but also seeing them malicious and perverse, might be ashamed, and so turn wholly to God. In this Psalm the holy Ghost hath comprehended, as it were the sum of all Gods benefits, to the intent that the ignorant and grosse people might see in a few words, the effect of the whole History.

Attend my people to my Law, and to my words incline: my

mouth shall speak strange parables, and sentences divine.



3 Which we our selves have heard and learn'd, even of our fathers old: and



which for our instruction, our fathers have us told.

4 Because we should not keep it close from them that should come after:
who should Gods power to their race praise, and all his works of wonder.
5 To Jacob he commandment gave, how Israel should live:
willing our fathers should the same unto their children give.

6 That they and their posterity, that were not sprung up tho,
should have the knowledge of the Law, and teach their seed also.
7 That they might have the better hope in God that is above:
and not forget to keep his Laws, and his Precepts in love.

8 Not being as their fathers were, rebelling in Gods sight:
and would not frame their wicked hearts to know their God aright.
9 How went the people of Ephraim their neighbours for to spoil:
shooting their shafts in day of war, and yet they took the foil?

10 For why? they did not keep with God, the covenant that was made:
nor yet would walk or lead their lives according to his trade.
11 But put into oblivion, his counsel and his will:
and all his works most magnifique, which he declared still.

The second part.

12 What wonders to our fore-fathers, did he himself disclose:
in Egypt land, within the field that call'd is Thaneos?
13 He did divide and cut the sea, that they might passe at once:
and made the waters stand as still as doth an heap of stones.

14 He led them secret in a cloud, by day when it was bright:
and in the night when dark it was, with fire he gave them light.
15 He brake the rocks in wilderness, and gave the people drink:
as plentiful as when the deeps do flow up to the brink.

16 He drew out rivers out of Rocks that were both dry and hard:
in such abundance that no floods might be to them compar'd.
17 Yet for all this against the Lord their sin they did increase:
and stirred him that is most high, to wrath in wilderness.

18 They tempted God within their hearts, like people of mistrust:
requiring such a kind of meat, as served to their lust.
19 Saying with murmuration, in their unfaithfulness:
what? can this God prepare for us a feast in wilderness?

20 Behold, he strake the stony rocks, and floods forthwith did flow?
but can he now give to his folk, both bread and flesh also?
21 When God heard this, he waxed wroth with Jacob and his seed:
so did his indignation on Israel proceed.

The third part.

22 Because they did not faithfully believe, and hope that he
could alwaies help and succour them in their necessity.
23 Wherefore he did command the clouds, forthwith they brake in sunder:
24 And rain'd down Manna for them to eat, a food of mickle wonder.

25 When earthly men with Angels food, were fed at their request:
26 He bad the East-wind blow away, and brought in the South-west.
27 He rain'd down flesh as thick as dust, and fowle as thick as sand:
28 Which he did cast amid the place, where all their tents did stand.

29 Then did they eat exceedingly, and all men had their fills:
yet more and more they did desire, to serve their lusts and wills.
30 But as the meat was in their mouths, his wrath upon them fell:
31 and slew the flower of all their youth, and choice of Israel.

32 Yet fell they from their wonted sin, and still they did him grieve:
for all the wonders that he wrought, they would him not believe.
33 Their daies therefore he shortened, and made their honour vain:
their years did waste and passe away, with terror and with pain.

34 But ever when he plagued them, they sought them by and by:
35 Remembring that he was their strength, their help and God most high.
36 Though in their mouths they did but glose, and flatter with with Lord:
and with their tongues and in their hearts dissembled every word.

The fourth part.

37 For why? their hearts were nothing bent to him nor to his trade:
nor yet to keep or to perform the covenant that was made.
38 Yet was he still so merciful, when they deserv'd to die:
that he forgave them their misdeeds, and would not them destroy.

Yea

Yea many a time he turn'd his wrath, and did himself advise:
and would not suffer all his whole displeasure to arise.
39 Considering that they were but flesh, and even as a winde,
passing away, and cannot well return by his own kinde.

40 How often times in wilderness did they the Lord provoke?
how did they move and stir the Lord to plague them with his stroke?
41 Yet did they turn again to sin, and tempted God eft-soon:
prescribing to the holy Lord, what things they would have done.

42 Not thinking of his hand and power, nor of the day when he
delivered them out of the hands of their fierce enemy.
43 Nor how he wrought his miracles (as they themselves beheld)
in Egypt and the wonders that he did in Zoan field.

44 Nor how he turned by his power their waters into bloud:
that no man might receive his drink at river nor at floud.
45 Nor how he sent them swarms of flies, which did them sore annoy:
and fill'd their countrey full of frogs, which did their land destroy.

The fift part.

46 Nor how he did commit their fruits unto the Caterpiller:
and all the labour of their hands he gave to the Grasshopper.
47 With hail-stones he destroy'd their vines, so that they were all lost:
and not so much as wilde fig-trees, but he consum'd with frost.

48 And yet with hail-stones once again the Lord their cattel smote:
and all their flocks and herds likewise, with thunder-bolts full hot.
49 He cast upon them in his ire, and in his fury strong,
displeasure, wrath, and evil spirits to trouble them among.

50 Then to his wrath he made a way, and spared not the least:
but gave unto the pestilence the man and eke the beast.
51 He strake also the first-born all, that up in Egypt came:
and all the chief of men and beasts within the tents of Ham.

52 But as for all his own dear folk, he did preserve and keep:
and carried them through wilderness, even like a flock of sheep.
53 Without all fear both safe and sound he brought them out of thrall:
whereas their foes with rage of seas were overwhelmed all.

54 And brought them out into the coasts of his own holy land:
even to the mount which he had got by his strong arm and hand.
55 And there cast out the Heathen folk, and did their land divide:
and in their tents he set the Tribes of Israel to abide.

56 Yet for all this their God most high they stird and tempted still:
and would not keep his Testament, nor yet obey his will.
57 But as their fathers turned back, even so they went astray:
much like a bow that would not bend, but slip and start away.

The sixt part.

58 And grieb'd him with their hill-altars, with offrings and with fire:
and with their Idols vehemently provoked him to ire.
59 Therewith his wrath began again to kindle in his brest:
the naughtiness of Israel he did so much detest.

60 Then he forsook the Tabernacle of Shilo, where he was
right conversant with earthly men, even as his dwelling place.
61 Then suffered he his might and power in bondage for to stand:
and gave the honour of his Ark into his enemies hand.

62 And did commit them to the sword, wroth with his heritage:
63 Their young men were devour'd with fire, maids had no marriage.
64 And with the sword the Priests also did perish every one:
and not a widow left alive, their death for to bemone.

65 And then the Lord began to wake, like one that slept a time:
and like a valiant man of war, refreshed after wine.
66 With Emrods in the hinder parts he strake his enemies all:
and put them then unto a shame that was perpetuall.

67 Then he the tent and Tabernacle of Joseph did refuse:
as for the tribe of Ephraim, he would in no wise chuse.
68 But chose the tribe of Jehuda, whereas he thought to dwell,
even the noble mount Sion, which he did love so well.

69 Whereas he did his Temple build, both sumptuously and sure:
like as the earth which he hath made for ever to endure.
70 Then chose he David him to serve, his people for to keep:
whom he took up and brought away, even from the folds of sheep.

71 As he did follow th' Ewes with young, the Lord did him advance,
to feed his people Israel, and his inheritance.
72 Thus David with a faithfull heart his flock and charge did feed:
and prudently with all his power, did govern them indeed.

Deus, venerunt gentes. Psalm Lxxix. J. H.

The Israelites complain to God for the great calamity and oppression that they suffered, when Antiochus destroyed their Temple and City of Jerusalem, desiring Gods aid against his raging tyranny, lest Gods Name and Religion should be contemned among the Heathen, which should see them thus forsaken and perish.

Sing this as the 77 Psalm.

O God the Gentiles do invade thine heritage to spoile:
Jernsalem an heap is made, thy Temple they defile.
2 The bodies of thy Saints most dear abroad to birds they cast:
the flesh of them that do thee fear, the beasts devour and wast.

3 Their blood throughout Jerusalem, as water spilt they have:
so that there is not one of them to lay their dead in grave.

4 Thus

4 Thus are we made a laughing ſtock, almoſt the woꝛld thꝛoughout:
the enemies at us jeſt and mock, which dwell our coaſts about.

5 Wilt thou (O Loꝛd) thus in thine ire, againſt us ever fume:
and ſhew thy wꝛath as hot as fire, thy folk foꝛ to conſume.
6 Upon thoſe people pour the ſame, which did thee never know:
all Realms which call not on thy Name, conſume and oberthꝛow.

7 Foꝛ they have got the upper hand, and Jacobs ſeed deſtroyd:
his habitation and his land they have left waſte and void.
8 Bear not in minde our foꝛmer faults, with ſpend ſome pity ſhow:
and aid us Loꝛd, in all aſſaults, foꝛ we are weak and low.

The ſecond part.

9 O God that giv'ſt all health and grace, on us declare the ſame:
weigh not our woꝛks, our ſins deface foꝛ honour of thy Name.
10 Why ſhall the wicked ſtill alway, to us as people dumb,
in thy ꝛepꝛoach ꝛejoyce, and ſay, where is their God become?

Require, O Loꝛd, as thou ſeeſt good, befoꝛe our eyes in ſight:
of all theſe folk thy ſervants bloud which they ſpilt in deſpight.
11 Receive into thy ſight in haſte thoſe clamours, grief, and wꝛong,
of ſuch as are in pꝛiſon caſt, ſuſtaining irons ſtrong.

Thy foꝛce and ſtrength to celebꝛate, Loꝛd, let them out of band:
which unto death are deſtinate, and in their enemies hand.
12 The nations which have been ſo bold as to blaſpheme thy Name;
into their laps with ſeven fold repay again the ſame.

13 So we thy flock ond paſture ſheep will pꝛaiſe thee evermoꝛe:
and teach all ages foꝛ to keep foꝛ thee like pꝛaiſe in ſtoꝛe.

Quis regis Iſrael. Pſalm Lxxx. J. H.

A lamentable pꝛayer to God to help the miſeries of his Thuꝛch, deſiꝛing him to conſider their fiꝛſt eſtate when his fabour ſhined towards them, to the intent he might finiſh that woꝛk which he had begun.

Sing this as the 77 Pſalm.

THou Heꝛd that Iſrael doſt keep, gibe ear and take good heed:
which leadeſt Joſeph like a ſheep, and doſt him watch and feed.
4 Thou Loꝛd, I ſay, whoſe ſeat is ſet on Cꝛubims moſt bꝛight:
ſhew foꝛth thy ſelf and do not let, ſend down thy beams of light.

3 Befoꝛe Ephꝛaim and Benjamin, Manaſſes eek likewiſe:
to ſhew thy power do thou begin, come help us Loꝛd, ariſe.
4 Diꝛect our hearts unto thy gꝛace, conbert us Loꝛd, to thee:
ſhew us the bꝛightneſſe of thy face, and then full ſafe are we.

5 Loꝛd God of hoſts of Iſrael, how long wilt thou (I ſay)
againſt thy folk in anger ſwell, and wilt not hear them pꝛay?

6 Thou dost them feed with sorrows deep, their bread with tears they eat:
and drink the tears that they do weep, in measure full and great.

7 Thou hast made us a very strife, to those that dwell about:
and that our foes do love alike, they laugh and jest it out.
8 O take us (Lord) unto thy grace, convert our hearts to thee:
shew forth to us thy joyfull face, and we full safe shall be.

9 From Egypt where it grew not well, thou brought'st a vine full dear:
the heathen folk thou didst expell, and thou didst plant it there.
10 Thou didst prepare for it a place, and set her roots full fast:
that it did grow and spring apace, and fild the land at last.

The second part.

11 The hils were covered round about, with shade that from it came:
and eek the Cedars strong and stout, with branches of the same.
12 Why then didst thou her walls destroy, her hedge pluckt up thou hast:
that all the folk that pass thereby, thy Vine may spoil and waste:

13 The Boze out of the wood so wilde, doth dig and root it out:
the furious beasts out of the field devour it all about.
14 O Lord of hosts return again, from heaven look betime:
behold, and with thy help sustain this poor Vineyard of thine.

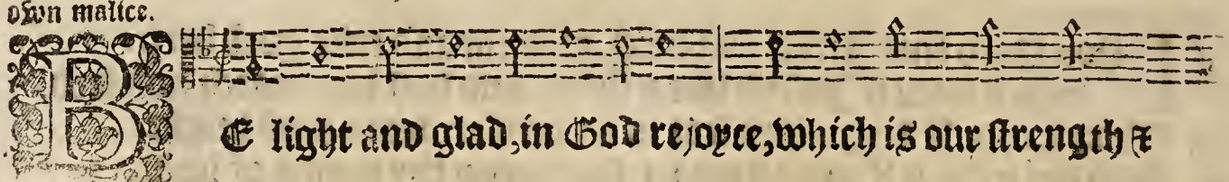
15 Thy plant, I say, thine Israyl, whom thy right hand hath set:
the same which thou didst love so well, O Lord do not forget.
16 They lop and cut it down apace, they burn it eek with fire:
and through the frowning of thy face, we perish in thine ire.

17 Let thy right hand be with them now, whom thou hast kept so long:
and with the son of man, whom thou to thee hast made so strong.
18 And so when thou hast set us free, and saved us from shame:
then will we never fall from thee, but call upon thy Name.

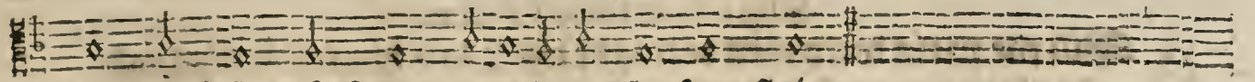
19 O Lord of hosts, through thy good grace, convert us unto thee.
behold us with a pleasant face, and then full safe are we.

De exultate. Psalm Lxxxi. J. H.

An exhortation to praise God both in heart and voice for his benefits and to worship him onely. God condemneth their ingratitude, and sheweth what great benefits they have lost through their own malice.



BE light and glad, in God rejoyce, which is our strength & stay: Be joyfull and lift up your voice, to Jacobs God, I say. 2 Prepare your instruments most meet, some joyfull Psalm to sing: Strike up with Harp



Harp and lute ſo ſweet, on every pleaſant ſtring.

3 Blow as it were in the new Moon, with trumpets of the beſt:
as it is uſed to be done at any ſolemn feaſt.
4 For this is unto Iſrael a ſtatute and a trade:
a law that muſt be kept full well, which Jacobs God hath made.

5 This clauſe with Joſeph was decreed, when he from Egypt came:
that as a witneſs all his ſeed ſhould ſtill obſerve the ſame.
6 When God, I ſay, had ſo prepar'd to bring him from that land:
whereas the ſpeech which he had heard, he did not underſtand.

7 I from his ſhoulders took (ſaith he) the burden clean away:
and from the furnace quit him free for burning brick of clay.
8 When thou in grief didſt cry and call, I holp thee by and by:
and I did anſwer thee withall in thunder ſecretly.

9 Yea at the waters of diſcord, I did thee tempt and prove:
whereas the goodneſſe of the Lord, with muttering thou didſt move.
10 Hear, O my folk, O Iſrael, and I aſſure it thee:
regard and mark my words full well, if thou wilt cleave to mee.

The ſecond part.

11 Thou ſhalt no God in thee reſerve, of any land abroad:
nor in no wiſe to bow or ſerve a ſtrange or forraign god.
12 I am the Lord thy God, and I from Egypt ſet thee free:
then aſk of me abundantly, and I will give it thee.

13 And yet my people would not hear my voice when that I ſpake:
and Iſrael would not obey, but did me quite forſake.
14 Then did I leave them to their will, in hardneſſe of their heart:
to walk in their own counſels ſtill, themſelves they might pervert.

15 O that my people would have heard the words that I did ſay:
and eke that Iſrael would regard, to walk within my way.
16 How ſoon would I confound their foes, & bring them down full low:
and turn my hand upon all thoſe that would them overthrow?

17 And they that at the Lord do rage, as ſlaves ſhould ſeek him till:
but of his folk the time and age ſhould flouriſh ever ſtill.
18 I would have fed them with the crop, and fineſt of the wheat:
And made the rock with honey drop that they their fills ſhould eat.

Deus ſtetit. Pſalm Lxxxii. J. H.

The Prophet declaring God to be preſent among the Judges and Magiſtrates, reproveth their partiality and unrighteouſneſs, and exhorteth them to do juſtice: but ſeeing no amendment he deſireth God to undertake the matter, and execute juſtice himſelf.

Sing this as the 77 Psalm.

AMid the press with men of might the Lord himself doth stand
to plead the cause of truth and right, with Judges of the land.
2 How long (said he) will you proceed, false judgement to award:
and have respect for love of meed, the wicked to regard?

3 Whereas of due you should defend the fatherlesse and weak:
and when the poor man doth contend, in judgement justly speak.
4 If ye be wise, defend the cause of poor men in their right:
and rid the needy from the claws of tyrants force and might.

5 But nothing will they know or learn, in vain to them I talk:
they will not see, or ought discern, but still in darknesse walk.
6 For lo, even now the time is come, that all things fall to nought:
and likewise laws both all and some, for gain are sold and bought.

I had decreed it in my sight, as gods to take you all:
and children to the most of might, for love I did you call.
7 But notwithstanding ye shall die as men, and so decay:
O tyrants I shall you destroy, and pluck you quite away.

8 Up Lord, and let thy strength by known, & judge the world with might.
for why? all nations are thine own, to take them as their right.

Deus quid. Psalm Lxxxiii. J. H.

The people of Israel pray unto the Lord to deliver them from their enemies, both at home and far off, which imagined nothing but their destruction: they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempests of Gods wrath, that they may know that the Lord is most high upon the earth.

Sing this as the 77 Psalm.

DO not (O God) refrain thy tongue, in silence do not stay:
with-hold not Lord, thy self so long, and make no more delay.
2 For why? behold thy foes, and see how they do rage and cry:
and those that bear an hate to thee, hold up their heads on high.

3 Against thy folk they use deceit, and craftly they enquire:
for thine elect to lie in wait, their counsel doth conspire.
4 Come on, say they, let us expel, and pluck these folck away:
so that the name of Israel may utterly decay.

5 They all conspire within their heart, how they may thee withstand:
against the Lord to take a part, they are in league and band.
6 The tents of all the Edomites, the Ishmaelites also:
the Hagarens and Moabites, with divers other mo.

7 Gebal with Ammon, and likewise doth Amaleck conspire:
the Philistims against thee rise, with them that dwell at Tyre.
8 And Ashur eek is well apaid, with them in league to be:
and doth become a fence and aid to Lots posterity.

9 As thou didst to the Midianites, to serve them Lord each one:
as to Siser and to Jabin, beside the brook Kison.

10 whom

10 Whom thou in Endor didst destroy, & waste them through thy might
that they like dung on earth did lie, and that in open sight.

The second part.

11 Make them now and their lords appear, like Zeb and Oreb than:
as Zeba and Zalmanna were, the kings of Midian.
12 Which said let us throughout the land in all the coasts abroad:
possesse and take into our hand the fair houses of God.

13 Turn them, O God, with stormes as fast as wheels that have no stay:
or like the chaff, which men do cast, with winds to flie away.
14 Like as the fire with rage and fume, the mighty forests spils:
and as the flame doth quite consume the mountains and the hils.

15 So let the tempest of thy wrath upon their necks be laid:
and of thy stormy winde and showre, Lord make them all afraid.
16 Lord bring them all, I thee desire, to such rebuke and shame,
that it may cause them to enquire, and learn to seek thy Name.

17 And let them evermore daily to shame and slander fall:
and in rebuke and obloquie, perish also withall.
18 That they may know and feel full well, that thou art called Lord:
and that alone thou dost excel, and reign throughout the world.

Quam dilecta. Psalm Lxxxiv. J. H.

David driven forth of his Countrey, desireth most ardently to come again to the Tabernacle of the Lord, and the assembly of the Saints, to praise God, pronouncing them blessed that may so do Then he praiseth the courage of the people, that passe through the wilderneſſe to assemble themselves in Sion. Finally with praise of this matter, and confidence of Gods goodnesse he endeth the Psalm.

Sing this as the 77 Psalm.

HOw pleasant is thy dwelling place, O Lord of hosts to me!
The tabernacles of thy grace, how pleasant Lord they be!
2 My soul doth long full sore to go into the courts abroad:
my heart doth lust, my flesh also, in thee the living God.

3 The sparrows finde a room to rest, and save themselves from wrong:
and eek the swallow hath a nest, wherein to keep her yongue.
4 These birds full nigh thine Altar may have place to stand and sing:
O Lord of hosts thou art, I say, my God and eek my King.

5 O they be blessed that may dwell within thy house alwaies:
for they all times thy facts do tell, and ever give the praise.
6 Yea happie sure likewise are they, whose stay and strength thou art:
which to thy house do minde the way, and seek it in their heart.

7 As they go through the vale of tears, they dig up fountains still:
that as a spring it all appears, and thou their pits dost fill.
8 From strength to strength they walk full fast, no faintnes there shall be:
and so the God of Gods at last in Sion they shall see.

9 O Lord of hosts to me give heed, and hear when I do pray:
and let it through thine ears proceed, O Jacobs God, I say:
10 O Lord our shield, of thy good grace, regard, and so draw near:
regard, I say, behold the face of thine anointed dear.

11 For why? within thy courts one day is better to abide,
than other-where to keep or stay a thousand daies besides.
12 Much rather would I keep a door within the house of God:
than in the tents of wickednesse to settle mine abode.

13 For God the Lord light and defence, will grace and worship give:
and no good thing will he with-hold from them that purely live.
14 O Lord of hosts that man is blest, and happy sure is he:
that is perswaded in his breast, to trust all times in thee.

Benedixisti. Psalm Lxxxv. J. H.

Because God withdrew not his rods from his Church after their return from Babylon, first they put him in minde of their deliverance, to the intent that he should not leave the work of his grace unperfect: next they complain of their long afflictions; and thirdly they rejoyce in hope of felicity promised: for their deliverance was a figure of Christs Kingdome, under the which should be perfect felicity.

Sing this as the 67 Psalm.

THou hast been mercifull indeed, O Lord, unto thy land:
for thou restoredst Jacobs seed, from thraldom out of hand.
2 The wicked waies that they were in, thou didst them clean remit:
and thou didst hide the peoples sin, full close thou coveredst it.

3 Thine anger eek thou didst asswage, that all thy wrath was gone:
and so didst turn thee from thy rage, with them to be at one.
4 O God our health, do now convert thy people unto thee:
put all thy wrath from us apart, and angry cease to be.

5 Why shall thine anger never end, but still proceed on us:
and shall thy wrath it self extend upon all ages thus?
6 Wilt thou not rather turn therefore, and quicken us, that we
and all thy folk may evermore be glad and joy in thee?

7 O Lord on us do thou declare thy goodnesse to our wealth:
shew forth to us, and do not spare, thine aid and saving health.
8 I will hark what God saith, for he speaks to his people peace:
and to his Saints, that never they return to foolishnesse.

9 For why? his help is still at hand, to such as do him fear:
whereby great glory in our land shall dwell and flourish there.
10 For truth and mercy there shall meet, in one to take their place:
and peace shall justice with kiss greet, and there they shall embrace.

11 As truth from earth shall spring apace, and flourish pleasantly:
so righteousnesse shall shew her face, and look from heaven high.
12 Yea God himself doth take in hand to give us each good thing:
and through the coasts of all the land the earth her fruit shall bring.

13 Be-

13 Beſoꝛe his faceſhall juſtice go much like a guide oꝛ ſtay:
he ſhall direct his ſteps alſo, and keep them in the way.

Inclina Domine. Pſalme Lxxxvi. J.H.

Dauid ſoꝛe afflicted and foꝛſaken of all, pꝛayeth feꝛventlỹ foꝛ deliberance, ſometimes rehearſing his miſeries, ſometimes the mercies receiued, deſiring alſo to be inſtructed of the Lord, that he may feare him and glorifie his Name. He complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

Sing tis as the 81 Pſalme.

LOꝛd bow thine eare to my requeſt, and heare me by and by:
with gꝛieuous pain and gꝛief oppꝛeſt, full pooꝛe and weake am I.
2 Pꝛeſeꝛue my ſoule, becauſe my ways and doings holy be:
and ſaue thy ſeruant, O my Loꝛd, that puts his truſt in thee.

3 Thy mercy, Loꝛd, on me expꝛeſſe, defend me eek withall:
foꝛ thꝛough the day I do not ceaſe on thee to cry and call.
4 Comfoꝛt (O Loꝛd) thy ſeruants ſoule that now with pain is pin'd:
foꝛ unto thee (Loꝛd) I extoll and lift my ſoule and mind.

5 Foꝛ thou art good and bountifull, thy gifts of gꝛace are free:
and eek thy mercy plentifull to all that call on thee.
6 O Loꝛd likewiſe when I do pꝛay, regard and giue an eare:
mark well the woꝛds that I do ſay, and all my pꝛayers heare.

7 In time when trouble doth me moue, to thee I do complain:
foꝛ why? I know and well do pꝛoue thou anſwereſt me again.
8 Among the gods, O Loꝛd, is none, with thee to be compar'd:
and none can do as thou alone, the like hath not been heard.

The ſecond part.

9 The Gentiles and the people all which thou didſt make and frame,
beſoꝛe thy face on knees ſhall fall and gloꝛifie thy Name.
10 Foꝛ why? thou art ſo much of might, all power is thine own:
thou woꝛkeſt wonders ſtill in ſight, foꝛ thou art God alone.
11 O teach me (Loꝛd) thy way, and I ſhall in thy truth pꝛoceed:
O joyn my heart to thee ſo nigh that I thy Name may dꝛead.
12 To thee my God will I giue pꝛaiſe with all my heart, O Loꝛd:
and gloꝛifie thy Name alwaies foꝛ euer thꝛough the woꝛld.

13 Foꝛ why? thy mercy ſhewd to me is great and doth excel:
thou ſet'ſt my ſoul at liberty out from the lower hell.
14 O Loꝛd, the pꝛoud againſt me riſe, and heaps of men of might:
they ſeek my ſoul, and in no wiſe will haue thee in their ſight.

15 Thou Loꝛd art mercifull and meek, full ſlack and ſlow to wꝛath:
thy goodneſs is full great, and eek thy truth no meaſure hath.
16 O turn to me, and mercy gꝛant, thy ſtengh to me apply:
O help and ſaue thine own ſeruant, thy handmaids ſon am I.
17 On me ſome ſign of fauour ſhew, that all my foes may ſee:
and be aſham'd, becauſe (Loꝛd) thou doſt help and comfoꝛt me.

Funda-

Fundamenta Ejus. Pſalm Lxxxvii. J. H.

The holy Ghoſt promiſeth that the condition of the Church, which was in miſery after the captivity of Babylon ſhould be reſtored to great excellency, ſo that there ſhould be nothing more comfortable then to be numbred among the number thereof.

Sing this as the 81 Pſalm.

THat city ſhall full well endure, her groundwork ſtill doth ſtay:
upon the holy hils full ſure, it can no time decay.
2 God loves the gates of Sion beſt, his grace doth there abide:
he loves them more than all the reſt of Jacobs tents beſide,

3 Full glorious things reported be in Sion and abroad:
great things I ſay are ſaid of thee, thou city of our God.
4 On Rahab I will caſt an eye, and bear in minde the ſame:
and Babylon ſhall eek apply, and learn to know my Name.

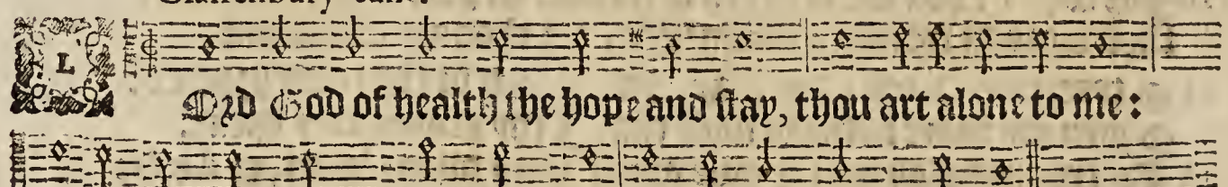
5 Lo, Paleſtine and Tyre alſo, with Ethiope likewiſe:
a people old full long ago were born, and there did riſe.
6 of Sion they ſhall ſay abroad, that divers men of fame
have there ſprung up, and the high God hath founded faſt the ſame.

7 In their records to them it ſhall through Gods deviſe appear:
of Sion that the chief of all had his beginning there.
7 The trumpetters with ſuch as ſing, therein great plenty be:
my fountains and my pleaſant ſprings are compaſt all in thee.

Domine Deus. Pſalm Lxxxviii. J. H.

A grievous complaint of the faithfull ſore afflicted by ſickneſs, perſecution, and adverſity, being as it were left of God without any conſolation, yet he calleth upon God by faith, and ſtriveth againſt deſperation, complaining himſelf to be forſaken of all earthly help.

Glaſſenbury tune.



LOrd God of health the hope and ſtay, thou art alone to me:
I call and cry throughout the day, and all the night to the.

2 O let my prayer ſoon aſcend unto thy ſight on high:
incline thine ear, O Lord, attend and hearken to my cry:

3 For why? with woe my heart is fill'd, and doth in trouble dwell:
my life and breath almoſt doth yield, and draweth nigh to hell.
4 I am eſteemd as one of them that in the pit do fall:
and made as one among thoſe men, that have no ſtrength at all.

5 As one among the dead, and free from things that here remain:
it were more eaſe for me to be with them the which are ſlain.
6 As thoſe that lie in grave, I ſay, whom thou haſt clean forgot:
the which thy hand hath cut away, and thou regard'ſt them not.

7 Yea

7 Yea like to one ſhut up full ſure within the lower pit:
in places dark and all obſcure, and in the depth of it.
8 Thine anger and thy wrath likewiſe full ſore on me do lie:
and all thy ſtorms againſt me riſe, my ſoul to vex and trie.

9 Thou putſt my friends far off from me, and mak'ſt them hate me ſore:
I am ſhut up in priſon faſt, and can come forth no more.
10 My ſight doth fail through grief and wo, I call to thee, O God:
throughout the day my hands alſo to thee I ſtretch abroad.

The ſecond part.

11 Doſt thou unto the dead declare thy wondrous works of fame?
ſhall dead to life again repair, and praiſe thee for the ſame?
12 Or ſhall thy loving kindneſs Lord, be preached in the grave?
or ſhall with them that are deſtroy'd, thy truth her honour have?

13 Shall they that lie in dark full low, of all thy wonders wot?
or there ſhall they thy juſtice know, where all things are forgot?
14 But I, O Lord, to thee alwayes do cry and call apace:
My prayer eke ere it be day, ſhall come before thy face.

15 Why doſt thou Lord, abhorre my ſoul, in grief that ſeeketh thee?
and now, O Lord, why doſt thou hide thy face away from mee?
16 I am afflicted dying ſtill, from youth this many a year:
the terrors which do vex me ill, with troubled minde I bear.

17 The furies of thy wrathfull rage full ſore upon me fall:
thy terrors eke do not aſſwage, but me oppreſs withall.
18 All day they compaſs me about, as waters at the tide:
and all at once with ſtreams full ſtout, beſet me on each ſide.

19 Thou ſetteſt far from me my friends, and lovers every one:
yea and mine old acquaintance all out of my ſight are gone.

Miſericordias Domini. Pſalme Lxxxix. J. H.

With many words the Prophet praiſeth the Name of God for his Teſtament, and Covenant that he made between him and his Elect by Jeſus Chriſt the Son of David. Then doth he complaine of the great ruine and deſolation of the Kingdome of David, ſo that to the outward appearance the promiſe was broken. Finally, he prayeth to be delivered from his afflictions, maketh mention of the ſhortneſſe of mans life, and confirmeth him by Gods promiſes.

Sing this as the 77 Pſalm.

TO ſing the mercies of the Lord, my tongue ſhall never ſpare:
and with my mouth from age to age, thy truth I will declare.
2 For I have ſaid that mercy ſhall for evermore remain:
in that thou doſt the Heavens ſtay, thy truth appeareth plain.

3 To mine elect, ſaith God, I made a covenant and beheſt:
my ſervant David to perſwade, I ſwore and did proteſt.
4 Thy ſeed for ever I will ſtay, and ſtablih it full faſt:
and ſtill uphold thy throne alway, from age to age to laſt.

5 The

5 The heavens shew with joy and mirth, thy wondrous works, O Lord:
thy Saints within thy Church on earth thy faith and truth record.
6 Who with the Lord is equal then, in all the clouds abroad?
among the sons of all the gods, what one is like our God.

7 God in assembly of his Saints is greatly to be dread:
and over all that dwell about, in terrour to be had.
8 Lord God of hosts, in all the world, what one is like to thee?
on every side most mighty Lord, thy truth is seen to be.

9 The raging sea by thine advice, thou rulest at thy will:
and when the waves thereof arise, thou mak'st them calm and still.
10 And Egypt (Lord) thou hast subdu'd, and thou hast it destroy'd:
yea thou thy foes with mighty arm hast scattered all abroad.

The second part.

11 The heavens are thine, and still have been, likewise the earth and land:
the world and all that is therein, thou foundedst with thy hand.
12 Both North & south with East & West, thy self didst make and frame:
both Tabor mount, and eke Hermon, rejoyce and praise thy Name.

13 Thine arm is strong and full of power, all might therein doth lie:
the strength of thy right hand each hour thou liftest up on high.
14 In righteousness and equity thou hast thy seat and place:
mercy and truth are still with thee, and go before thy face.

15 That folk is blest that knows aright thy present power, O God:
for in the favour of thy sight they walk full safe abroad.
16 For in thy Name throughout the day they joy and much rejoyce:
and through thy righteousnesse they have a pleasant fame and noyse.

17 For why? their glory strength and aid, in thee alone doth lie:
thy goodnesse eke that hath us staid, shall lift our horn on high.
18 Our strength that doth defend us well, the Lord to us doth bring:
the onely one of Israel, he is our guide and King.

19 Sometimes thy will unto thy Saints in vision thou didst show:
and thus then didst thou say to them, thy minde to make them know.
20 A man of might I have erect your King and guide to be:
and set him up whom I elect, among the folk to me.

The third part.

21 My servant David I appoint, whom I have searched out:
and with my holy oyle anoint him King of all the rout.
22 For why? my hand is ready still with him for to remain:
and with my arm also I will him strengthen and sustain.

23 The enemies shall not him oppresse, they shall him not devour:
ne yet the sons of wickednesse on him have any power.
24 His foes likewise I will destroy before his face in sight:
and those that hate him I will plague, & strike them with my might.

25 My

25 My truth and mercy eke withall, ſhall ſtill upon him lie:
and in my Name his horn eke ſhall be lifted up on high.
26 His kingdome I will ſet to be upon the ſea and land:
and eke the running floods ſhall he embrace with his right hand.

27 He ſhall depend with all his heart on me, and thus ſhall ſay:
my Father and my God thou art, my rock of health, and ſtay.
28 As my firſt-born I will him take, of all on earth that ſprings:
his might and honour I will make above all earthly kings.

29 My mercy ſhall be with him ſtill, as I my ſelf have told:
my faithfull covenant to fulfill, my mercy I will hold.
30 And eke his ſeed I will ſuſtain, for ever ſtrong and ſure:
ſo that his ſeat ſhall ſtill remain, while Heaven doth endure.

The fourth part.

31 If that his ſons forſake my law, and ſo begin to ſwerve:
and of my judgements have none awe, nor will not them obſerve.
32 Or if they will not uſe aright, my ſtatutes to them made:
and ſet all my commandments light, and will not keep my trade:

33 Then with the rod will I begin, their doings to amend:
and ſo will ſcourge them for their ſin, if that they do offend.
34 My mercy yet and my goodneſſe, I will not take him fro:
nor handle him with craftineſſe, and ſo my truth forgoe.

35 But ſure my covenant I will hold, with all that I have ſpoke:
no word the which my lips have told, ſhall alter or be broke.
36 Once ſware I by my holineſſe, and that performe will I:
with David I ſhall keep promiſe, to him I will not lie.

37 His ſeed for evermore ſhall reign, and eke his throne of might,
as doth the Sun, it ſhall remain, for ever in my ſight.
38 And as the Moon within the skie, for ever ſtandeth faſt:
a faithfull witneſs from on high, ſo ſhall his kingdom laſt.

39 But now Lord us thou doſt reject, and now thou changeſt cheer:
yea, thou art wroth with thine elect, thine own anointed deer.
40 The covenant with thy ſervant made, Lord thou haſt quite undone:
and down upon the ground alſo, haſt caſt his royall crown.

The fift part.

41 Thou pluck'ſt his hedges up with might, his wals thou doſt confound:
thou beateſt eke his bulwarks down, and break'ſt them to the ground.
42 That he is ſore deſtroid and torn, of commers by throughout:
and ſo is made a mock and ſcorn, to all that dwell about.

43 Thou their right hand haſt lifted up, that him ſo ſore annoy:
and all his foes that him devour, lo thou haſt made to joy.
44 His ſwords edge thou doſt take away, that ſhould his foes withſtand:
to him in war no victory thou giv'ſt, nor upper hand.

45 His glory thou dost also waste, his throne, his joy, and mirth,
by thee are overthrown, and cast full low upon the earth.
46 Thou hast cut off and made full short, his youth and lusty days:
and rais'd of him an ill report, with shame and great dispraise.

47 How long away from me, O Lord, for ever wilt thou turn?
and shall thine anger still alway, as fire consume and burn?
48 O call to minde, remember then, my time consumeth fast:
why hast thou made the sons of men, as things in vain to waste?

49 What man is he that liveth here, and death shall never see?
or from the hand of hell his soul shall he deliver free?
50 Where is (O Lord) thine old goodness, so oft declar'd before,
which by thy truth and uprightness to David thou hast swore?

51 The great rebukes to minde I call, that on thy servants lie:
the railings of the people all born in my brest have I:
52 Wherewith (O Lord) thine enemies, blasphemed have thy Name:
the steps of thine anointed one, they cease not to defame.

53 All praise to thee O Lord of hosts, both now and eke for aye:
through Skie, and Earth, and all the Coasts, Amen, Amen, I say.

Domine refugium. Psalme XC. J. H.

Moses in his prayer setteth before us the eternall favour of God towards his, who are neither admonished by the brevity of their life, nor by plagues, to be thankfull. Therefore Moses prayeth God to turn their hearts, and to continue his mercy towards them and their posterity for ever.

Sing this as the 77 Psalm.

THou Lord hast been our sure defence, our place of ease and rest:
in all times past, yea so long since, as cannot be expressed.
2 Ere there was made mountain or hill, the earth and world abroad:
from age to age, and alwayes still, for ever thou art God.

3 Thou grindest man through grief and pain, to dust, or clay, and then,
and then thou sayst again return, again ye sons of men.
4 The lasting of a thousand years, what is it in thy sight?
as yesterday it doth appear, or as a watch by night.

5 So soon as thou dost scatter them, then is their life and trade
all as a sleep, and like the grasse, whose beauty soon doth fade.
6 Which in the morning shines full bright, but fadeth by and by:
and is cut down ere it be night, all withered, dead and dry.

7 For through thine anger we consume, our might is much decaid:
and of thy fervent wrath and fume, we are full sore afraid.
8 The wicked works that we have wrought, thou setst before thine eye:
our privy faults, yea eke our thoughts, thy countenance doth spie.

9 For through thy wrath our dayes do waste, thereof doth nought remain:
our years consume as words or blasts, and are not call'd again.
10 Our time is threescore years and ten, that we do live on mold:
if one see fourscore, surely then we count him wondrous old.

The

The second part.

11 Yet of this time the strength and chief the which we count upon:
is nothing else but painfull grief, and we as blasts are gone.
12 Who once doth know what strength is there, what might thine anger
or in his heart who doth thee fear, according to thy wrath? (hath:

13 Instruct us (Lord) to know and try how long our daies remain:
that then we may our hearts apply, true wisdome to attain.
14 Return, O Lord, how long wilt thou forth on in wrath proceed?
shew favour to thy servants now, and help them at their need.

15 Refresh us with thy mercy soon, and then our joy shall be,
all times so long as life doth last, in heart rejoyce will we.
16 As thou hast plagued us before, now also make us glad:
and for the years wherein full sore affliction we have had.

17 O Let thy works and power appear, and on thy servants light:
and shew unto thy children dear, thy glory and thy might.
18 Lord let thy grace and glory stand on us thy servants thus:
confirm the works we take in hand, Lord prosper them to us.

Qui habitat. Psalm XCi. J.H.

Here is described in what assurance he liveth that putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. A promise of God to those that love him, know him, and trust in him, to deliver them and give them immortal glory.

Sing this as the 81 Psalm.

HE that within the secret place of God most high doth dwell,
in shadow of the mightiest grace, at rest shall keep him well.
2 Thou art my hope and my strong hold, I to the Lord will say:
my God is he, in him will I my whole affiance stay.

3 He shall defend the from the snare, the which thee hunter laid:
and from the deadly plague and care whereof thou art afraid.
4 And with his wings shall cover thee, and keep thee safely there:
his faith and truth thy fence shall be as sure as shield and spear.

5 So that thou shalt not need I say, to fear or be afright
of all the shafts that flie by day, nor terrours of the night.
6 Nor of the plague that privily, doth walk in dark so fast:
nor yet of that which doth destroy, and at noon day doth waste.

7 Yea at thy side as thou dost stand, a thousand dead shall be:
ten thousand eke at thy right hand, and yet thou shalt be free.
8 But thou shalt see it for thy part, thine eyes shall well regard,
that even like to their deserts the wicked have reward.

9 For why? O Lord, I only lust, to stay my hope on thee:
and in the Highest I put my trust, my sure defence is he.
10 Thou shalt not need the ill to fear, with thee it shall be well.
nor yet the plague shall once come near the house where thou dost dwell.

11 For why? unto his Angels all, with charge commanded he,
that still in all thy waies they shall preserve and prosper thee.
12 And in their hands shall bear thee up, still waiting thee upon:
so that thy foot shall never chance, to spurn at any stone.

13 Upon the Lions thou shalt go, the Adder fell and long:
and tread upon the Lions young, with Dragons stout and strong.
14 For he that trusteth unto me, I will acquit him quite:
and him defend because that he, doth know my Name aright.

15 When he for help on me doth cry, an answer I will give:
and from his grief take him will I, in glory for to live.
16 With length of years, and daies of wealth, I will fulfill his time:
the goodness of his saving health, I will declare to him.

Bonum est. Psalme XCii. J. H.

This Psalme was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works. The Prophet rejoiceth therein but the wicked is not able to consider that the ungodly when he is most flourishing, shall most speedily perish: in the end is described the felicity of the just, planted in the house of God to praise the Lord.

Sing this as the 81 Psalm.

IT is a thing both good and meet, to praise the highest Lord:
and to thy Name, O thou most High, to sing with one accord.
2 To shew the kindnesse of the Lord, betime ere day be light:
and eke declare his truth abroad, when it doth draw to night.

3 Upon ten stringed instruments, on Lute and Harp so sweet:
with all the mirth you can invent, of instruments most meet.
4 For thou hast made me to rejoyce in things so wrought by thee:
and I have joy in heart and voice, thy handy works to see.

5 O Lord how glorious and how great are all thy works so stout:
so deeply are thy counsels set, that none can try them out.
6 The man unwise hath not the wit these things to passe to bring:
and all such fools are nothing fit, to understand this thing.

7 When so the wicked at their will, as grasse do spring full fast:
they when they flourish in their ill, for ever shall be waste.
8 But thou art mighty Lord most High, yea thou dost raign therefore:
in every time eternally, both now and evermore.

9 For why? O Lord, behold and see, behold thy foes I say:
how all that work iniquity, shall perish and decay.
10 But thou like as an Unicorn, shalt lift my horn on high:
with fresh and new prepared oyle, thine oynted King am I.

11 And of my foes before mine eyes, shall see the fall and shame:
of all that up against me rise, mine ears shall hear the same.
12 The just shall flourish up on high, as Date-trees bud and blow:
And as the Cedars multiplie, in Libanus that grow.

13 For

13 For they are planted in the place, and dwelling of our God:
within his courts they spring apace, and flourish all abroad.
14 And in their age much fruit shall bring, both fat and well beseen:
and pleasantly both bud and spring, with boughs and branches green.

15 To shew that God is good and just, and upright in his will:
he is my rock, my hope and trust, in him there is none ill.

Dominus regnavit. Psalm XCiii. J. H.

He praiseth the power of God in the creation of the World, and beateth down all people which lift themselves up against his Majesty, and provoketh to consider his promises.

Sing this as the 77 Psalm.

THe Lord as King aloft doth raign, with glory goodly dight:
and he to shew his strength & main, hath girt himself with might.
2 The Lord likewise the earth hath made, and shaped it so sure,
no might can make it move or fade, at stay it doth endure.

3 Ere that the World was made or wrought, thy seat was set before:
beyond all time that can be thought, thou hast been evermore.
4 The floods O Lord, the floods do rise, they roar and make a noise:
The floods (I say) did enterprise, and lifted up their voice.

5 Yea though the storms arise in sight, though Seas do rage and swell:
the Lord is strong and more of might, for he on high doth dwell.
6 And look what promise he doth make his household to defend,
for just and true they shall it take, all times without an end.

Deus ultionem. Psam XCiv. J. H.

He prayeth unto God against the b olence and arrogancy of Tyrants, warning them of Gods judgements. Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himself, and did see in others, and by the ruine of the wicked, whom the Lord will destroy.

Sing this as the 68 Psalm.

O Lord, thou dost revenge all wrong, that office 'longs to thee:
such vengeance doth to thee belong, declare that all may see.
2 Set forth thy self, for thou of right the earth dost judge and guide:
reward the proud and men of might, according to their pride.

3 How long shall wicked men bear sway, with lifting up their voice?
how long shall wicked men, I say, thus triumph and rejoyce?
4 How long shall they with brags burst out, and proudly prate their fill?
shall they rejoyce that be so stout, whose works are ever ill?

5 Thy flock, O Lord, thine heritage, they spoil and vex full sore:
against thy people they do rage, still daily more and more.
6 The widows which are comfortless, and strangers they destroy:
they slay the children fatherless, and none doth put them by.

7 And when they take these things in hand, this talk they have of thee:
can Jacobs God this understand? Tush, no, he cannot see.
8 O folk unwise, and people rude, some knowledge now discern:
ye fools among the multitude, at length begin to learn.

9 The Lord which made the ear of man, he needs of right must hear,
he made the eye, all things must then before his sight appear.
10 The Lord doth all the world correct, and make them understand:
shall he not then your deeds detect? how can ye scape his hand?

The second part.

11 The Lord doth know the thoughts of man, his heart he sees full plain:
the Lord I say mans thoughts doth scan, and findeth them but vain.
12 But Lord, that man is happy sure, whom thou dost keep in awe,
and through correction dost procure to teach him in thy law.

13 Whereby he shall in quiet rest in time of trouble sit:
when wicked men shall be suppressed, and fall into the pit.
14 For sure the Lord will not refuse, his people for to take:
his heritage whom he did chuse, he will no time forsake.

15 Untill that judgement be decreed, to justice to convert:
that all may follow her with speed, that are of upright heart.
16 But who upon my part shall stand against the cursed train?
or who shall rid me from their hand, that wicked works maintain?

17 Except the Lord had been mine aid, mine enemies to repell:
my soul and life had now been laid almost as low as hell.
18 When I did say, my foot did slide, I now am like to fall,
thy goodness, Lord, did so provide to stay me up withall.

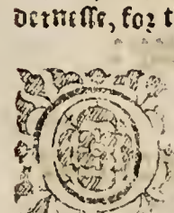
19 When with my self I mused much, and could no comfort find,
then Lord thy goodness did me touch, and that did ease my mind.
20 Wilt thou inhaunt thy selfe, and draw with wicked men to sit:
which with pretence in stead of law, much mischief do commit?

21 For they consult against the life of righteous men and good:
and in their counsels they are rife to shed the guiltless blood.
22 But yet the Lord he is to me a strong defence, or lock:
he is my God, to whom I flee, he is my strength and rock.

23 And he shall cause their mischiefs all themselves for to annoy:
and in their malice they shall fall, our God shall them dystroy.

Venite exultemus. Psal. XCV. J. H.

An earnest exhortation to praise God for his government of the world, and the election of his Church. An admonition not to follow the rebellion of the old Fathers, that tempted God in the wilderness, for the which they might not enter into the Land of Promise.



Come let us lift up our voyce, and sing unto the Lord, in him
our rocke of health rejoyce, let us with one accord.

2 Yea let us come before his face, to give him thanks and praiſe:
in ſinging Pſalms unto his grace, let us be glad alwaies.

3 For why? the Lord he is no doubt a great and mighty God:
a King above all gods throughout, in all the world abroad.
4 The ſecrets of the earth ſo deep, and corners of the land:
the tops of hils that are ſo ſteep, he hath them in his hand.

5 The Sea and Waters all are his, for he the ſame hath wrought:
the earth and all that therein is, his hand hath made of nought.
6 Come let us bow and praiſe the Lord, before him let us fall:
and kneel to him with one accord, the which hath made us all.

7 For why? he is the Lord our God, for us he doth provide:
we are his flock he doth us feed, his ſheep, and he our guide.
8 To day if ye his voice will hear, then harden not your heart:
as ye with grudging many a year provok'd me in deſert.

9 Whereas your fathers tempted me, my power for to prove:
my wondrous works when they did ſee, yet ſtill they would me move.
10 Twice twenty years they did me grieve, and I to them did ſay,
they erre in heart and not believe, they have not known my way.

11 Wherefore I ſware, when that my wrath was kindled in my breſt:
that they ſhould never tread the path to enter in my reſt.

Cantate Domino. Pſalm XCvi. J. H.

An exhortation both to the Jews and Gentiles to praiſe God for his mercy. And this ſpecially ought to be referred to the Kingdome of Chriſt.

Sing this as the 77 Pſalm.

SIng ye with praiſe unto the Lord, new ſongs with joy and mirth:
ſing unto him with one accord, all people on the earth.
2 Yea ſing unto the Lord, I ſay, praiſe ye his holy Name:
declare and ſhew from day to day ſalvation by the ſame.

3 Among the heathen eek declare his honour round about:
to ſhew his wonders do not ſpare, in all the world throughout.
4 For why: the Lord is much of might, and worthy praiſe alway:
and he is to be dread of right, above all gods, I ſay.

5 For all the gods of Heathen folk, are Idols that will fade:
but yet our God he is the Lord, that hath the heavens made.
6 All praiſe and honour eek do dwell for aye before his face:
both power and might likewiſe excell, within his holy place.

7 Aſcribe unto the Lord alway, ye people of the world,
all might and worſhip eek I ſay, aſcribe unto the Lord.
8 Aſcribe unto the Lord alway, the glory of his Name:
and eek unto his courts do go, with gifts unto the ſame.

The

The ſecond part.

9 Fall down and worſhip ye the Lord, within his Temple bright:
let all the people of the World be fearfull at his ſight.
10 Tell all the World, be not agaſt, the Lord doth reign above:
yea he hath ſet the earth ſo faſt, that it can never move.

11 And that it is the Lord alone, that rules with Princely might:
to judge the Nations every one, with equity and right.
12 The Heavens ſhall great joy begin, the earth eek ſhall rejoyce:
the Sea and all that is therein ſhall ſhout and make a noiſe.

13 The field ſhall joy, and every thing that ſpringeth on the earth:
the Wood and every tree ſhall ſing, with gladneſſe and with mirth.
14 Before the preſence of the Lord, and coming of his might:
when he ſhall juſtly judge the World, and rule his folk with right.

Dominus regnavit. Pſalm XCvii. J.H.

The Prophet exhorteth all to rejoyce for the coming of the kingdom of Chriſt, dreadfull to the Rebells and Idolaters, and joyfull to the juſt, whom he exhorteth to innocency, rejoycing, and thanksgiving.

Sing this as the 77 Pſalm.

THe Lord doth reign, whereat the earth may joy with pleaſant voice:
and eek the Iſles with joyfull mirth may triumph and rejoyce.
2 Both clouds and darkneſſe eek do ſwell, and round about him beat:
yea right and juſtice ever dwell, and bide about his ſeat.

3 Yea fire and heat at once do run, and go before his face:
which ſhall his foes and enemies burn abroad in every place.
4 His lightnings eek full bright did blaze, and to the World appear:
whereat the earth did look and gaze, with dread, and deadly fear.

5 The hils like wax did melt in ſight and preſence of the Lord:
they fled before that Rulers might, which guideth all the world.
6 The Heavens eke declare and ſhow, his juſtice all abroad:
that all the world may ſee and know, the glory of our God.

7 Confuſion ſure will come to ſuch, as worſhip Idols vain:
and eek to thoſe that glory much, dumb Pictures to maintain.
8 For all the Idols of the World, which they as gods do call:
ſhall feel the power of the Lord,, and down to him ſhall fall.

9 With joy ſhall Sion hear this thing, and Judah ſhall rejoyce:
for at thy judgements they ſhall ſing, and make a pleaſant noiſe.
10 That thou (O Lord) art ſet on high, in all the earth abroad:
and art exalted wondrouſly, above each other god.

11 All ye that fear the Lord do this, hate all things that are ill,
for he doth ſave the ſouls of his, from ſuch as would them ſpill.
12 And light doth ſpring up to the juſt, with pleaſure for his part:
great joy with gladneſſe, mirth and luſt, to them of upright heart.

13 Be righteous in the Lord rejoyce, his holinesse proclaim:
be thankfull eke with heart and voice, and mindefull of the same.

Cantate Domino Psalme XCviii. J. H.

An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelity in his promise by Christ, by whom he hath communicated his salvation to all Nations.

Sing this as the 77 Psalme.

O Sing ye now unto the Lord, a new and pleasant song:
For he hath wrought throughout the world, his wonders great
2 with his right hand full worthily, he doth his foes devour: (a strong.
and get himself the victory, with his own arm and power.

3 The Lord doth make his people know, his saving health and might:
the Lord doth eke his justice show, in all the heathens sight.
4 His grace and truth to Israel, in minde he doth record?
that all the earth hath seen right well, the goodnesse of the Lord.

5 Be glad in him with joyfull voice, all people of the earth:
give thanks to God, sing and rejoyce, to him with joy and mirth.
6 Upon the Harp unto him sing, give thanks to him with Psalmes:
rejoyce before the Lord our King, with Trumpets and with Shalmes:

7 Yea let the Sea with all therein, for joy both roze and swell:
the earth likewise let it begin, withall that therein dwell.
8 And let the flouds rejoyce their fills, and clap their hands apace:
and eke the mountains and the hils before the Lord his face.

9 For he shall come to judge and try the world and every wight:
and rule the people mightily, with justice and with right.

Dominus regnavit. Psalme XCix. J. H.

He commendeth the power, equity and excellency of the Kingdom of God by Christ, over the Jewes and Gentiles, and provoketh them to magnifie the same, and to serve the Lord, following the example of the ancient Fathers, Moses, Aaron, and Samuel, who calling upon God, were heard in prayer.

Sing this as the 77 Psalm.

THe Lord doth raign, although at it, the people rage full sore:
yea, he on Cherubins doth sit, though all the world do roze.
2 The Lord that doth in Sion dwell, is high and wondrous great:
above all folk he doth excell, and he aloft is set.

3 Let all men praise thy mighty Name, for it is fearfull sure:
and let them magnifie the same, that holy is and pure.
4 The Kingely power of our King, doth love judgement and right:
thou rightly rulest every thing in Jacob through thy might.

5 To praise the Lord our God devise, all honour to him do:
before his foot-stool worship him, for he is holy too.
6 Moses, Aaron, and Samuel, as Priests on him did call:
when they did pray, he heard them well, and gave them answer all.

7 Within

7 Within a cloud to them he spake, then did they labour still,
to keep such laws as he did make, and pointed them until.
8 O Lord our God thou didst them hear, and answer'dst them again:
thy mercy did on them appear, their deeds didst not maintain.

9 O laud and praise our God and Lord, within his holy hill:
for why? our God throughout the world, is holy ever still.

Jubilate Deo. Psalme C. J. H.

He exhorteth all to serve the Lord, who hath chosen and preserved us: and enter into his Assemblies to praise his Name.

ALl people that on earth do dwell, sing to the Lord with cheerefull voice: him serve with fear, his praise forth tell, come yee before him & rejoice.

2 The Lord, ye know, is God indeed, without our aid he did us make:
we are his flock, he doth us feed, and for his sheep he doth us take.
3 O enter then his gates with praise, approach with joy his courts unto:
praise, laud, and blesse his Name always, for it is seemly so to do.

4 For why the Lord our God is good, his mercy is for ever sure:
his truth at all times firmly stood, and shall from age to age endure.

Another of the same by J. H.

Sing this as the 68 Psalm.

IN God the Lord be glad and light, praise him throughout the earth:
serve him and come before his sight, with singing and with mirth.
2 Know that the Lord our God he is, he did us make and keep:
not we our selves, for we are his own flock and pasture sheep.

3 O go into his gates always, give thanks within the same:
within his courts set forth his praise, and laud his holy name.
4 For why? the goodnesse of the Lord, for evermore doth raign:
from age to age throughout the world, his truth doth still remain.

Misericordiam. Psalm Ci. N.

David describeth what government he will observe in his house, and kingdom: He will punish and correct, by rooting out the wicked, and cherishing the godly persons.

Sing this as the 18 Psalm.

I Mercy will and judgement sing, O Lord God unto thee:
2 And wisely do in perfect way, untill thou come to me.
And in the midst of my house walk, in pureneſſe of my spirit:
3 And I no kind of wicked thing will let before my sight.

4 I hate their works that fall away, it shall not cleave to me:
from me shall part the froward heart, none evil will I see.

5 Him will I ſtroy that ſlandereth his neighbour pꝛivily:
the lofty heart I cannot bear, noꝛ him that looketh hie.

6 Mine eyes ſhall be on them within the land that faithfull be:
in perfect way who walketh, ſhall be ſeꝛvant unto me.
7 I will no guilefull perſon have, within my houſe to dwell:
and in my pꝛeſence he ſhall not remain that lies doth tell.

8 Betimes I will deſtroy even all the wicked of the land:
that I may fꝛom Gods City cut the wicked woꝛkers hand.

Domine exaudi. Pſal. Cii. N.

It ſeemeth that this pꝛayer was appointed to the faithfull to pꝛay in the captivity of Babylon A conſolation foꝛ the building of the Church: whereof followeth the pꝛaiſe of God, to be publiſhed unto all poſterity. The converſion of the Gentiles, and the ſtability of the Church.

Sing this as the 81 Pſalm.

O Hear my pꝛayer Loꝛd, and let my cry come unto thee:
2 In time of trouble doe not hide thy face away from me.
3 Incline thine eare to me, make haſte to heare me when I call:
foꝛ as the ſmoake doth fade, ſo doe my days conſume and fall.

4 Foꝛ as an harth my bones are burnt, my heart is ſmitten dead:
and withers like the gꝛaſſe, that I foꝛget to eat my bꝛead.
5 By reaſon of my gꝛoaning voice, my bones cleave to my skinne:
6 As Pelican in wilderneſſe, ſuch caſe now am I in.

7 And as an Owle in deſart is, loe I am ſuch a one:
I watch, and as a Sparꝛow on the houſe top am alone.
8 Lo daily in ꝛepꝛoachfull wiſe, mine enemies doe me ſcoꝛne:
and they that doe againſt me rage, againſt me they have ſwoꝛne.

9 Surely with aſhes, as with bꝛead, my hunger I have fild:
and mingled have my dꝛink with teares, that fꝛom mine eyes have ſtild.
10 Becauſe of thy diſpleaſure Loꝛd, thy wꝛath and thy diſdaine:
foꝛ thou haſt lifted me aloft, and caſt me downe againe.

11 The dayes wherein I paſſe my life, are like the fleeting ſhade:
and I am wither'd like the gꝛaſſe, which ſoon away doth fade.
12 But thou, O Loꝛd, foꝛ ever doſt remaine in ſteady place:
and thy remembꝛance ever doth abide fꝛom race to race.

The ſecond part.

13 Thou wilt ariſe, and mercy thou to Sion wilt extend:
the time of mercy, now the time foꝛeſet is come to end.
14 Foꝛ even in the ſtones thereof, thy ſeꝛvants doe delight:
and on the duſt thereof they have compaſſion in their ſpꝛite.

15 Then ſhall the Heathen people feare the Loꝛds moſt holy Name:
and all the Kings on earth ſhall dꝛead, thy gloꝛy and thy fame.
16 Then when the Loꝛd the mighty God, againe ſhall Sion reare:
and then when he moſt nobly in his gloꝛy ſhall appeare.

17 To

17 To prayer of the deſolate, when he himſelf doth bend:
when he ſhall not diſdaine unto their prayers to attend.
18 This ſhall be written for the age, that after ſhall ſucceed:
the people yet uncreated, the Lords renown ſhall ſpread.

19 For he from his high Sanctuary, hath looked down below:
and out of heaven hath the Lord, beheld the earth alſo.
20 That of the mourning captive he might hear the wofull cry:
and that he might deliver thoſe that damned are to die.

21 That they in Sion may declare, the Lords moſt holy Name:
and in Jeruſalem ſet forth, the praiſes of the ſame.
22 When when the people of the lands, and kingdomes with accord,
ſhall be aſſembled for to do their ſervice to the Lord.

The third part.

23 My former force of ſtrength he hath abated in the way:
and ſhorter he hath cut my dayes, thus I therefore did ſay.
24 My God in midſt of all my dayes, now take me not away:
thy years endure eternally, from age to age I ſay.

25 Thou the foundations of the earth, before all times haſt laid:
and Lord the heavens are the work which thine own hands have made.
26 Yea they ſhall periſh and decay, but thou ſhalt tarry ſtill:
and they ſhall all in time waxe old, even as a garment will.

27 Thou as a garment ſhalt them change, and changed they ſhall be:
but thou doſt ſtill abide the ſame, thy years do never flee.
28 The children of thy ſervants ſhall, continually endure:
And in thy ſight their happy ſeed, for ever ſhall ſtand ſure.

Benedic anima. Pſalme Ciii. T.S.

This is a Pſalme moſt excellent, wherein the Prophet doth exhort men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, and deliverance of his people from all evils, for his providence ober all things, and the preſervation of the faithfull.

My ſoule give laud unto the Lord, my ſpirit ſhall doe the ſame:

and all the ſecrets of my heart, praiſe ye his holy Name. 2. Give thanks

to God for all his gifts, ſhew not thy ſelf unkinde: And ſuffer not his

benefits, to ſlip out of thy minde.

3 That

3 That gave thee pardon for thy faults, and thee restor'd again :
for all thy weak and frail disease, and heald thee of thy pain.
4 That did redeem thy life from death, from which thou couldst not flee :
his mercy and compassion both, he did extend to thee.

5 That fil'd with goodness thy desire, and did prolong they youth :
like as the Eagle casts her bill, whereby her age renew'th.
6 The Lord with justice doth repay, all such as be oppress :
so that their sufferings and their wrongs, are turned to the best.

7 His waies and his commandements, to Moses he did show :
his counsels and his valiant acts, the Israelites did know.
8 The Lord is kinde and mercifull, when sinners do him grieve :
the slowest to conceive a wrath, and readiest to forgive.

9 He chides not us continually, though we be full of strife :
nor keeps our faults in memory for all our sinfull life.
10 Nor yet according to our sins, the Lord doth us regard :
nor after our iniquities, he doth not us reward.

11 But as the space is wondrous great, twixt earth and heaven above :
so is his goodnesse much more large, to them that do him love.
12 God doth remove our sins from us, and our offences all :
as far as is the Sun rising, full distant from his fall.

The second part.

13 And look what pity parents bear, unto their children bear :
like pity beareth God to such, as worship him in fear.
14 The Lord that made us knows our shape, our mould and fashion just :
how weak and frail our nature is, and how we are but dust.

15 And how the time of mortal men, is like the withering hay :
or like the flower right fair in field, that fades full soon away.
16 Whose gloss and beauty stormy winds, do utterly disgrace :
and make that after their assaults, such blossomes have no place.

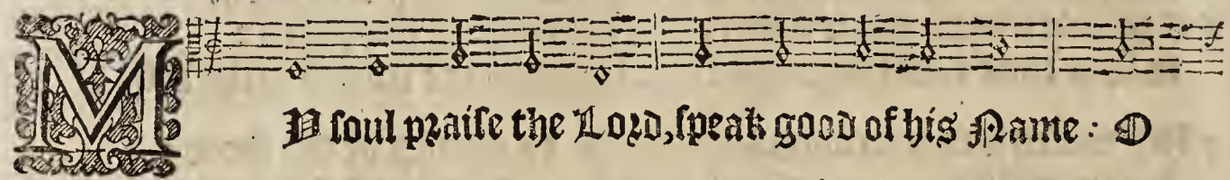
17 But yet the goodnesse of the Lord, with his shall ever stand :
their childrens children do receive, his righteousnesse at hand.
18 I mean which keep his covenant, with all their whole desire :
and not forget to do the thing, that he doth them require.

19 The heavens high are made the seat, and footstool of the Lord :
and by his power imperial, he governs all the World.
20 Ye Angels which are great in power, praise ye and blesse the Lord,
which to obey and do his will, immediately accord.

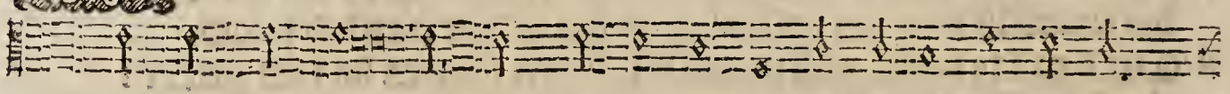
21 Ye noble hosts and ministers, cease not to laud him still :
which ready are to execute, his pleasure and his will.
22 Yea all his works in every place, praise ye his holy Name.
my heart, my minde, and eek my soul, praise ye also the same.

Benedic anima. Psalm Civ. W. K.

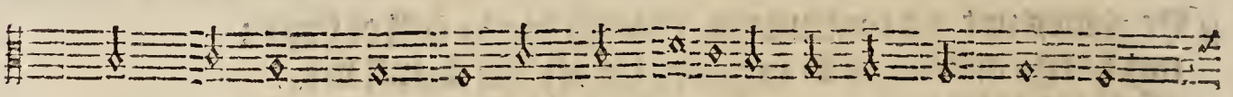
An excellent Psalm to praise God for the creation of the world, and the gobernance of the same, by his marvelous providence: whereto the Prophet prayeth against the wicked, who are occasion that God diminisheth his blessings.



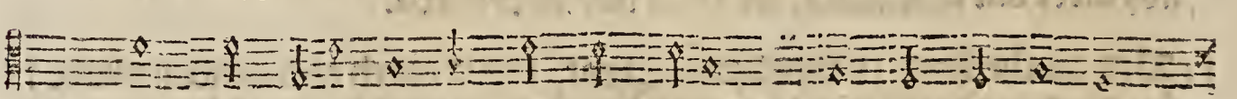
MY soul praise the Lord, speak good of his Name: O



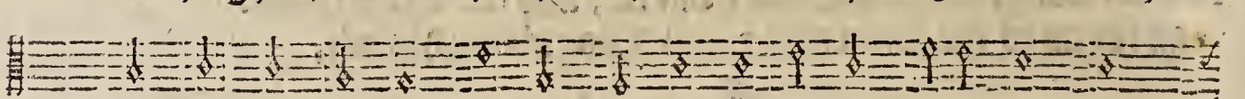
Lord our great God, how dost thou appear so passing in glory, that



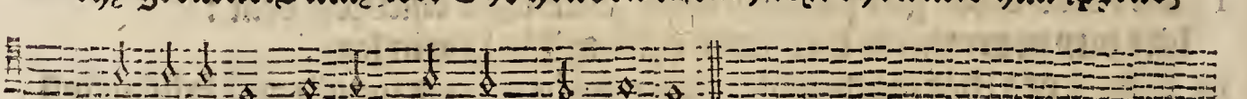
great is thy fame: Honour and Majesty in thee shine most clear.



With light as a robe thou hast the beclad: whereby all the earth



thy greatness may see: The heaven in such sort thou also hast spread,



that it to a curtain compared may be.

3 His chamber beams lie in the clouds full sure,
which as his chariot are made him to bear:
And there with much swiftness his course doth endure:
upon the wings riding of winds in the air.
4 He maketh his spirits as Heralds to go,
and lightnings to serve, we see also prest:
His will to accomplish they run to and fro,
to save or consume things, as seemeth him best.

5 He groundeth the earth so firm and so fast,
that it once to move none shall have such power.
6 The deep a fair covering for it made thou hast:
which by his own nature the hills would devour.
7 But at thy rebuke the waters do flie:
and so give due place thy word to obey.
At thy voice of thunder so fearfull they be,
that in their great raging they hast soon away.

8 The

8 The mountains ſtill high, they then up aſcend:
if thou doſt but ſpeak, thy word they fulfill:
So likewiſe the Vallies moſt quickly deſcend:
where thou them appointeſt, remain they do ſtil.
9 Their bounds thou haſt ſet, how far they ſhall run:
ſo that in their rage, not that paſs they can:
For God hath appointed they ſhall not return,
the earth to deſtroy more, which made was for man.

The ſecond part.

10 He ſendeth the ſprings to ſtrong ſtreams or lakes,
which run do full ſwift, among the huge hils. (ſlakes,
11 where both the wilde Aſſes, their thirſt oft times
and beaſts of the mountains, thereof drink their fils.
12 By theſe pleaſant ſprings or fountains full fair,
the fowls of the air abide ſhall and dwell:
who moved by nature, to hop here and there:
among the green branches their ſongs ſhall excel.

13 The mountains to moiſt the clouds he doth uſe:
the earth with his works is wholly repleat.
14 So as the brut cattel, he doth not refuſe:
but graſs doth provide them, and herb for mans meat.
15 Yea bread, wine, and oyl, he made for mans ſake,
his face to refreſh, and heart to make ſtrong.
16 The Cedars of Lyban this great Lord did make:
which trees he doth nouriſh, that grow up ſo long.

17 In theſe may birds build, and make there their neſt:
in Fir trees the Storks remain and abide:
18 The high hils are ſuccour for wilde Goates to reſt:
and eek the rocks ſtony for Conies to hide.
19 The moon then is ſet, her ſeaſon to run:
the daies from the nights thereby to diſcern:
And by the deſcending alſo of the Sun,
the cold from heat alway thereby we do learn.

20 When darkneſs doth come by Gods will and power,
then creep forth do all the beaſts of the wood:
21 The Lions range roring, their prey to devour:
but yet it is thou Lord, which giveſt them food.
22 As ſoon as the Sun is up, they retire:
to couch into their dens, then are they full fain:
23 That man to his work may, as right doth require
till night come on and call him, to take reſt again.

The third part.

24 How ſundry, O Lord, are all thy works found:
with wiſdome full great they are indeed wrought:

So that the whole World, of thy praiſe doth ſound:
and as for thy riches, they paſs all mens thought.
25 So is the great Sea, which large is and broad:
where things that creep ſwarm, and beaſts of each ſort.
26 There both mighty ſhips ſail, and ſome lie at road:
the Whale huge and monſtrous there alſo doth ſport.

27 All things on thee wait, thou doſt them relieve:
and thou in due time full well doſt them feed.
28 Now when it doth pleaſe thee the ſame for to give:
they gather full gladly thoſe things which they need.
Thou openeſt thy hand, and they finde ſuch grace,
that they with good things are filled we ſee.
29 But ſore are they troubled, if thou turn thy face:
for if thou their breath take, vile duſt then they be.

30 Again, when thy Spirit from thee doth proceed:
all things to appoint, and what ſhall enſue:
Then are they created, as thou haſt decreed:
and doſt by thy goodneſs the dry earth renew.
31 The praiſe of the Lord for ever ſhall laſt:
who may in his works by right well rejoyce.
32 His looks can the earth make to tremble full faſt:
and likewiſe the mountains to ſmoak at his voice.

33 To this Lord and God, ſing will I alwaies:
ſo long as I live, my God praiſe will I:
34 Then am I moſt certain my words ſhall him pleaſe:
I will rejoyce in him, to him will I cry.
35 The ſinners, O Lord, conſume in thine ire:
and eek the perverſe, them root out with ſhame.
But as for my ſoul now, let it ſtill deſire,
and ſay with the faithful, praiſe ye the Lords Name.

Confitemini Dom. Pſalm Cv. N.

He prayſeth the ſingular goodneſs of God, who hath of all people of the world, choſen a peculiar people to himſelf, and having choſen them, never ceaſeth to do them good, even for his promiſe ſake.

Sing this as the 103 Pſalm.

GIve prayſes unto God the Lord, and call upon his Name:
among the people eek declare his works, to ſpread his fame.
2 Sing ye unto the Lord I ſay, and ſing unto his prayſe:
and talk of all his wondrous works, that he hath wrought alwaies.

3 In honour of his holy Name, rejoyce with one accord:
and let the heart alſo rejoyce, of them that ſeek the Lord.
4 Seek ye the Lord, and ſeek the ſtrength of his eternal might:
and ſeek his face continually, and preſence of his ſight.

5 The

5 The wondrous works that he hath done, keep ſtill in mindfull heart:
ne let the judgements of his mouth, out of your minde depart.
6 Be that of faithfull Abraham, his ſervant, are the ſeed:
ye his elect, the children that of Jacob do proceed.

7 For he, he onely is, I ſay, the mighty Lord our God:
and his moſt rightfull judgements are, through all the World abroad.
8 His promiſe and his covenant, which he hath made to his,
he hath remembred evermore, to thouſands of degrees.

The ſecond part.

9 The covenant which he hath made, with Abraham long ago:
and faithfull oath which he had ſworn, to Iſaac alſo.
10 And did confirm the ſame for law, that Jacob ſhould obey:
and for eternall covenant, to Iſrael for aye.

11 When thus he ſaid, to I to you, all Canaan land will give:
the lot of your inheritance, wherein your ſeed ſhall live.
12 Although the number at that time, did very ſmall appear,
yea very ſmall, and in the land, they then but ſtrangers were.

13 While yet they walk'd from land to land, without a ſure abode:
and while from ſundry Kingdomes they did wander all abroad.
14 And wrong at no oppreſſors hand, he ſuffered them to take:
but even the great and mighty Kings reproved for their ſake.

15 And thus he ſaid, Touch ye not thoſe that mine anointed be:
ne do the Prophets any harm, that do pertain to me.
16 He call'd a dearth upon the land, of bread he ſtroy'd the ſtore:
but he againſt the time of need, had ſent a man before,

The third part.

17 Even Joſeph which had once been ſold, to live a ſlave in woe;
whoſe feet they hurt in ſtocks, whoſe ſoul the irons pierc'd alſo,
18 Until the time came when his cauſe, was known apparently:
the mighty Word of God the Lord, his faultleſſe truth did try.

19 The King ſent and delivered him, from priſon where he was:
20 The Ruler of the people then, did freely let him paſſe.
21 And over all his houſe he made him Lord to bear the ſway:
and of his ſubſtance made him have the rule and all the ſtay.

22 That he might to his will inſtruct, the Princes of the Land:
and wiſdoms lore his ancient men might cauſe to underſtand;
23 Then into the Egyptian land came Iſrael alſo:
and Jacob in the land of Ham, did live a ſtranger tho.

24 His people he exceedingly, in number made to flow,
and over all their enemies, in ſtrength he made them grow.
25 Whoſe heart he turnd, that they which hate his people did intreat:
and did his ſervants wrongfully, abuſe with falſe deceit.

The fourth part.

26 His faithfull servant Moses then, and Aaron whom he chose,
he did command to turn to them, his message to disclose.
27 The wondrous message of his signes, among them he did show:
and wonders in the land of Ham, then did they work also.

28 Darkness he sent, and made it dark, instead of brighter day:
and unto his commission, they did not disobey.
29 He turn'd their waters into bloud, and did their fishes slay: (lay.
30 Their land brought frogs even in the place, where their king Pharaoh

31 He spake, and at his voice there came, great swarms of noysome Flies,
and all the quarters of the land, were fild with crawling Lice.
32 He gave them cold and stony hail, instead of milder rain:
and fiery flames within their land, he sent unto their pain.

33 He smote their Vines and all their trees, whereon their figs did grow:
and all their trees within their coasts, down did he overthrow.
34 He spake, then Caterpillers did, and Grashoppers abound:
35 Which ate the grass in all their land, and fruit of all their ground.

The fifth part.

36 The first begotten in their land, eek deadly he did smite:
yea the beginning and first-fruit of all their force and might.
37 With gold and silver he them brought from Egypt land to pass:
and in the number of their Tribes, no feeble one there was.

38 Egypt was glad and joyfull then, when they did thence depart:
for terrour and the fear of them was fallen upon their heart.
39 To shroud them from their pearching heat, a cloud he did display:
and fire he sent to give them light, when night had hid the day.

40 They asked, and he caused Quails, to rain at their request:
and fully with the bread of heaven, their hunger he repressed.
41 He opened the stony Rock, and waters gushed out:
and in the dry and parched ground, like rivers run about.

42 For of his holy covenant, aye mindfull was he tho:
which to his servant Abraham, he plighted long ago.
43 He brought his people forth with mirth, and his elect with joy:
out of the cruel land, where they had liv'd in great annoy.

44 And of the heathen men he gave to them the fruitfull lands:
the labours of the people eek, they took into their hands.
45 That they his holy statutes might, observe for evermore:
and faithfully obey his laws, praise ye the Lord therefore.

Confitemini Dom. Psalm Cvi. W. K.

The people dispersed under Antiochus, do magnifie the goodnesse of God among the just and repentant: desiring to be brought again into the land by Gods merciful dispensation: and after the manifold mervels of God wrought in their deliverance forth of Egypt, and the great ingratitude of the people rehearsed, they do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

Sing

Sing this as the 103 Psalm.

PRaise ye the Lord, for he is good, his mercies dure for aye:
2 Who can expresse his noble acts, or all his praise display?
3 They blessed are that judgement keep, and justly do alway:
with favour of thy people (Lord) remember me I pray.

4 And with thy saving health (O Lord) vouchsafe to visite me:
that I the great felicitie, of thine elect may see.
5 And with thy peoples joy I may a joyfull minde possesse:
and may with thine inheritance, a glorying heart expresse.

6 Both we and eek our Fathers all, have sinned every one:
we have committed wickednesse, and lewdly we have done.
7 The wonders great which thou (O Lord) hast done in Egypt land:
our fathers though they saw them all, yet did not understand.

Nor yet thy mercies multitude, did keep in thankfull minde:
but at the Sea, yea the Red Sea, rebelled most unkinde.
8 Nevertheless he saved them, for honour of his name:
that he might make his power known, and spread abroad his fame.

9 The Red Sea he did then rebuke, and forthwith it was dry'd:
and as in wildernesse, so through the deep he did them guide.
10 He sav'd them from the cruel hand, of their despightfull foe:
and from the enemies hand he did, deliver them also.

The second part.

11 The waters their oppressors whelm'd, not one was left alive:
12 Then they believ'd his word and praise in song they did him give.
13 But by and by unthankfully, his works they clean forgat:
and for his counsel and his will, they did neglect to wait.

14 But lusted in the wilderneſſe, with fond and greedy lust:
and in the desert tempted God, the stay of all their trust.
15 And then their wanton mindes desire, he suffred them to have:
but wasting leanneſſe therewithall unto their souls he gave.

16 Then when they lodged in their tents, at Moses they did grutch:
Aaron the holy of the Lord, so did they envy much.
17 Therefore the earth did open wide, and Dathan did devour:
and all Abirams company, did cover in that hour.

18 In their assembly kindled was, the hot consuming fire:
and wasting flame did then burn up, the wicked in his ire.
19 Upon the hill of Horeb they, an Idol Calf did frame:
and there the molten Image they, did worship of the same.

20 Into the likeneſſe of a Calf, which feedeth on the grasse,
thus they their glory turn'd, and all their honour did deface.
21 And God their only Saviour unkindly they forgot:
which many great and mighty things, in Egypt land had wrought.

The

The third part.

22 And in the land of Ham for them, most wondrous works had done:
and by the Red Sea dreadful things, performed long agone.
23 Therefore for their so shewing them, forgetful and unkinde,
to bring destruction on them all, he purpos'd in his minde.

Had not his chosen Moses stood before him in the break,
to turn his wrath, lest he on them with slaughter should him wreak.
24 They did despise the pleasant land, that he behight to give:
yea and the words that he had spoke, they did no whit believe.

25 But in their tents with grudging heart, they wickedly repin'd,
nor to the voice of God the Lord, they gave an hearkning minde.
26 Therefore against them lifted he, his strong revenging hand:
them to destroy in wilderneſſe, ere they should see the land.

27 And to destroy their seed among the nations with his rod:
and through the Countreys of the World, to scatter them abroad.
28 To Baal Peor then they did, adjoyn themselves also:
and ate the offerings of the dead, so they forsook him tho.

29 Thus with their own inventions, his wrath they did provoke:
and in his sore inkindled wrath, the plague upon them broke.
30 But Phineas stood up with zeal, the sinners vile to slay:
and judgement he did execute, and then the plague did stay.

The fourth part.

31 It was imputed unto him, for righteousneſſe that day:
and from thenceforth so counted is, from race to race I say.
32 At waters eek of Meribah, they did him angry make:
yea so far forth, that Moses was then punish'd for their sake.

33 Because they ver'd his spirit so sore, that in impatient heat
his lips spake unadvisedly, his fervour was so great.
34 Nor as the Lord commanded them, they slew the people tho:
35 But were among the Heathen mix'd, and learn'd their works also.

36 And did their Idols serve, which were their ruine and decay:
37 To fiends their sons and daughters they did offer up and slay.
38 Yea with unkindly murdering knife the guiltleſſe bloud they spilt:
yea their own sons and daughters blood, without all cause of guilt.

Whom they to Canaan Idols then offerd with wicked hand:
and so with blood of innocents, defiled was the land.
39 Thus were they stained with the works of their own filthy way:
and with their own inventions, a whoring they did stray.

40 Therefore against his people was the Lords wrath kindled sore:
and even his own inheritance, he did abhor therefore.
41 Into the hands of Heathen men, he gave them for a prey:
and made their foes their Lords, whom they were forced to obey.

The

The fifth part.

42 Yea and their hatefull enemies oppreſt them in the land:
and they were humbly made to ſtoop, as ſubjects to their hand.
43 Full oftentimes from thrall had he, delivered them before:
but with their counſels they to wrath prevoak'd him evermore.

44 Therefore they by their wickedneſs, were brought full low to lie:
yet when they ſaw them in diſtreſs, he hearkened to their crie.
45 He call'd to minde his covenant, which he to them had ſwore:
and by his mercies multitude, repented him therefore.

46 And favour he them made to finde, before the ſight of thoſe
that led them captive from their land, when erſt they were their foes.
47 Save us, O Lord, that art our God, ſave us (O Lord) we pray:
and from among the Heathen folk, Lord gather us away.

48 That we may ſpread the noble praiſe, of thy moſt holy Name:
that we may glory in thy praiſe, and ſounding of thy fame.
49 The Lord the God of Iſrael, be bleſt for evermore:
let all the people ſay, Amen: praiſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvii. W. K.

David exhorteth all that are redeemed by the Lord, and gathered unto him, to give thanks therefore, who by ſending proſperity and adverſity, bringeth men unto him. Therefore as the righteous therein rejoyce, ſo ſhall the wicked have their mouthe ſtopped.

Sing this as the 77. Pſalm.

GIve thanks unto the Lord our God, for gracious is he;
and that his mercy hath no end, all mortal men may ſee.
2 Such as the Lord redeemed hath, with thanks ſhall praiſe his Name:
and ſhew how they from foes were freed, and how he wrought ỹ ſame.

3 He gathered them forth of the lands, that lay ſo far about:
from eaſt to weſt, from North to South, his hand did finde them out.
4 They wandred in the wilderneſs, and ſtrayed from the way:
and found no city where to dwell, that ſerve might for their ſtay.

5 Whoſe thirſt and hunger was ſo great, in theſe deſerts ſo void:
that faintneſs did them ſore aſſault, and eek their ſouls annoid.
6 Then did they cry in their diſtreſs unto the Lord for aid:
who did remove their troublous ſtate, according as they praid.

7 And by that way which was moſt right, he led them like a guide:
that they might to a city go, and there alſo abide.
8 Let men therefore before the Lord, confeſs his kindneſs then;
and ſhew the wonders that he doth, before the ſons of men.

9 For he the empty ſoul ſuſtaind, whom thirſt had made to faint:
the hungry ſoul with goodneſs fed, and did them eek acquaint.
10 Such as do dwell in darkneſs deep, where they on death do wait:
faſt bound to taſte ſuch troublous ſtorms, as iron chains do threat.

The

The ſecond part.

11 For that againſt the Lords own words they ſought ſo to rebell:
eſteeming light his counſels high, which do ſo far excell.
12 But when he humbled them full low, they then fell down with griefe:
and none was found ſo much to help, whereby to get reliefe.

13 Then did they cry in their diſtreſs, unto the Lord for aid:
who did remove their troblous ſtate, according as they prayd.
14 For he from darkneſs out them brought, and from deaths dreadfull ſhade:
burſting with force the iron bands, which them before did lade.

15 Let men therefore before the Lord, confeſs his kindneſs then:
and ſhew the Wonders that he doth, before the ſons of men.
16 For he threw down the gates of braſs, and brake them with ſtrong hand:
the iron bars he ſmote in two, nothing could him withſtand.

17 The fooliſh folk great plagues do feel, and cannot from them weud:
but heap on more to thoſe they have, becauſe they do offend.
18 Their ſouls ſo much did loath all meat, that none they could abide:
whereby death had them almoſt caught, as they full truely try'd.

19 Then did they cry in their diſtreſs, unto the Lord for aid:
who did remove their troublous ſtate, according as they pray'd.
20 For then he ſent to them his Word, which health did ſoon reſtore:
and brought them from thoſe dangers deep, wherein they were before.

The third part.

21 Let men therefore before the Lord, confeſs his kindneſs then:
and ſhew the wonders that he doth, unto the ſons of men.
22 And let them offer ſacrifice with thanks, and alſo fear:
and ſpeak of all his wondrous works, with glad and joyfull chear.

23 Such as in ſhips and brittle barks, into the ſeas deſcend:
their merchandize through fearfull flouds, to compaſs and to end.
24 Thoſe men are forced to behold, the Lords works what they be:
and in the dangerous deep the ſame, moſt merbellous they ſee.

25 For at his word the ſtormy wind, ariſeth in a rage:
and ſtirreth up the ſurges ſo, that nought can them aſſwage.
26 Then are they lifted up ſo high, the clouds they ſeem to gain:
and plunging down the depth until, their ſouls conſume with pain.

27 And like a drunkard, to and fro, now here now there they reel:
as men with fear of wit bereft, or had of ſenſe no feel.
28 Then did they cry in their diſtreſs unto the Lord for aid:
who did remove their troublous ſtate, according as they praid.

29 For with his Word the Lord doth make, the ſturdy ſtorms to ceaſe:
ſo that the great waves from their rage, are brought to reſt and peace.
30 Then are men glad when reſt is come, which they ſo much did crave:
and are by him in haven brought, which they ſo faine would have.

The

The fourth part.

31 Let men therefore before the Lord, confesse his kindnesse then,
and shew the wonders that he doth, before the sons of men.
32 Let them in presence of the folk, with praise extol his Name:
and where the elders do convent, there let them do the same.

33 For running flouds to dry desarts, he doth oft change and turn:
and dryeth up as it were dust, the springing well and bourn.
34 A fruitfull and with pleasures deckt, full barren doth he make:
when on their sins that dwell therein, he doth just vengeance take.

35 Again the wilderness full rude, he maketh fruit to bear:
with pleasant springs of waters clear, though none before were there.
36 Wherein such hungry souls are set, as he doth freely chuse:
that they a city might build, to dwell in for their use.

37 That they may sow their pleasant land, and vineyards also plant:
to yield them fruit of such increase, as none may seem to want.
38 They multiply exceedingly, the Lord doth bless them so:
who doth also the brute beasts make, by numbers great to grow.

39 But when the faithfull are low brought, by the oppressors stout:
and minish do through many plagues, that compass them about.
40 Then do the Princes bring to shame, which did them sore oppress:
and likewise caused them to err, within the wilderness.

41 But yet the poor he raiseth up, out of their troubles deep:
and oft times doth their train augment, much like a flock of sheep.
42 The righteous shall behold this sight, and also much rejoyce:
whereas the wicked and perverse, with grief shall stop their voice.

45 But who is wise that now will well. he may these things record:
for certainly such shall perceive the kindness of the Lord.

Paratum cor. Psal. Cviii. J. H.

David with heart and voice praiseth the Lord, and assureth himself of the promise of God, concerning the Kingdome over Israel, and his power against other Nations, who though he seemeth to forsake us for a time, yet he alone in the end will cast down our enemies.

Sing this as the 88 Psalm.

O God my heart prepared is, and eek my tongue is so:
I will advance my voice in song, and giving thanks also.
2 Awake my Viol and my Harp, sweet melody to make,
and in the morning I my self, right early will awake.

3 By me among the people, Lord, still praised shalt thou be:
and I among the Heathen folk, will sing, O Lord to thee.
4 Because thy mercy Lord is great, above the heavens high:
and eek thy truth doth reach the clouds, within the lofty skye.

5 Above the starry heavens high, exalt thy self, O God:
and Lord display upon the earth, thy glory all abroad.

6 That

6 That thy dearly beloved may be set at liberty.
help, O my God, with thy right hand, and hearken unto me.

7 God in his holinesse hath spoke, wherefore my joys abound:
Sichem I will divide, and mete the vale of Succoth ground.
8 And Gilead shall be mine own, Manasses mine shall be:
my head strength, Ephraim, and law shall Judah give for me.

9 Moab my washpot, and my shooe on Edom will I throw:
upon the land of Palestine, in triumph will I goe.
10 Who shall into the city strong, be guide to conduct me?
or how by whom to Edom land, conveighed shall I be?

11 Is it not thou, O God, which late had us forsaken quite?
and thou, O Lord, which with our host didst not go forth to fight?
12 Give us, O Lord, thy saving aid, when troubles do assaile:
for all the help of man is vain, and can no whit availe.

13 Through God we shall do valiant acts, and worthy of renown:
he shall subdue our enemies, yea, he shall tread them down.

Deus laudem tuam. Psal. Cix. N.

David being falsly accused by Sauls flatterers, prayeth God to help him to destroy his enemies, who represent Judas the traytor unto Jesus Christ, and all like enemies of the children of God.

Sing this as the 95 Psalm.

IN speechlesse silence do not hold, O God thy tongue always:
O God even thou, I say, that art the God of all my praise.
2 The wicked and the guilfull mouth, on me disclosed be:
and they with false and lying tongues, have spoken unto me.

3 They did beset me round about, with words of hatefull spight:
without all cause of my desert, against me they did fight.
4 For my good will they were my foes, but then 'gan I to pray:
5 My good with ill, my friendlinesse with hate they did repay.

6 Set thou the wicked over him, to have the upper hand:
at his right hand eek suffer thou, his hatefull fo to stand:
7 When he is judged, let him then, condemned be therein,
and let the prayer that he makes, be turned into sin.

8 Few be his daies, his charge also, let thou another take:
9 His children let be fatherless, his wife a widow make.
10 Let his off-spring be vagabonds, to beg and seek their bread:
wandring out of the wasted place, where erst they have been fed.

11 Let covetous extortioners, catch all his goods and store:
and let the stranger spoil the fruit, of all his toyle before.
12 Let there be none to pity him, let there be none at all:
that on his children fatherlesse, will let their mercy fall:

The

The second part.

13 And so let his posterity forever be destroy'd:
their name out-blotted in the age that after shall succeed.
14 Let not his fathers wickedness from Gods remembrance fall:
and let not thou his mother sin, be done away at all.
15 But in the presence of the Lord, let them remain for aye:
that from the earth their memory he may cut clean away.
16 Sith mercy he forgot to shew, but did pursue with spight
the troubled man, and sought to slay the wofull hearted wight.
17 As he did cursing love it shall betide unto him so:
and as he did not blessing love, it shall be far him fro.
18 As he with cursing clad himself, so it like water shall
into his bowels, and like oyle into his bones befall.
19 As garment let it be to him, to cover him for aye:
and as a girdle, wherewith he shall girded be alway.
20 Lo let the same be from the Lord, the guerdon of my foe:
yea, and of those that evil speak, against my soul also.
21 But thou, O Lord, which art my God, deal thou (I say) with me
after thy Name, deliver me, for great thy mercies be.
22 Because in depth of great distress, I needy am and poor:
and eek within my pained breast, my heart is wounded sore.

The third part.

23 Even so do I depart away, as doth declining shade,
and as the Grashopper so I am shaken off and fade.
24 With fasting long from needfull food enfeebled are my knees:
and all her fatnesse hath my flesh enforced been to leese.
25 And I also a vile reproach to them am made to be:
and they that did upon me look, did shake their heads at me.
26 But thou, O Lord, that art my God, mine aid and succour be:
according to thy mercie Lord, save and deliver me.
27 And they shall know thereby that this (Lord) is thy mighty hand:
and that thou, thou hast done it Lord, so shall they understand.
28 Although they curse with spight, yet thou shalt blesse with loving voice:
they shall arise and come to shame, thy servant shall rejoice.
29 Let them be clothed all with shame, that enemies are to me:
and with confusion as a cloak eek covered let them be.
30 But greatly I will with my mouth give thanks unto the Lord:
And I among the multitude his praises will record.
31 For he with help at his right hand, will stand the poor man by:
to save him from the man that would condemn his soul to die.

Dixit Dominus. Psalm Cx. N.

David prophesieth of the power and everlasting kingdome of Christ, and of the Priesthood, which should put an end to the Priesthood of Levie.

THe Lord did say unto my Lord, sit thou at my right hand,
till I have made thy foes a stool, whereon thy feet shal stand.
2 The Lord shall out of Sion send the scepter of thy might:
amid thy mortall foes be thou, the ruler in their sight.

3 And in the day on which thy reign, and power they ſhall ſee:
then hereby free-will offerings ſhall the people offer thee.
Yea with an holy worſhipping, then ſhall they offer all:
thy births dew is the dew that doth, from womb of morning fall.

4 The Lord hath ſworn and never will repent what he doth ſay:
by th'order of Melchiſedech, thou art a prieſt for aye.
5 The Lord thy God on thy right hand, that ſtandeth for thy ſtay,
ſhall wound for thee the ſtately kings, upon his wrathfull day,

6 The heathen he ſhall judge and fill, the place with bodies dead:
and over divers countries ſhall, in ſunder ſmite the head.
7 And he ſhall drink out of the brook, that runneth in the way:
wherefore he ſhall lift up on high, his royal head that day.

Confitebor tibi. Pſalme Cxi. N.

He giveth thanks to the Lord for his mercifull works towards his Church, and declareth wherein true wiſdome and right knowledge conſiſteth.

Sing this as the 120 Pſalm.

WIth heart I do accord, to praiſe and laud the Lord
in preſence of the juſt. 2 For great his works are found:
To ſearch them ſuch are bound, as do him love and truſt.
3 His works are glorious, alſo his righteouſneſs
It doth endure for ever. 4 His wondrous works he would
we ſtill remember ſhould, his mercy faileth never.

5 Such as to him love bear a portion full fair
He hath up for them laid: for this they ſhall well finde,
he will have them in minde, and keep them as he ſaid.
6 For he did not diſdain, his work to ſhew them plain,
By lightnings and by thunders: when he the Heathens land
did give into their hand, where they beheld his wonders.

7 Of all his works enſu'th both judgement, right, and truth,
8 Whereto his ſtatutes tend: they are decreed ſure
for ever to endure, which equitie doth tend.
Redemption he gave, his people for to ſave:
9 And hath alſo required, his promiſe not to fail,
but alwaies to prevail, his holy name be feared.

10 Who ſo with heart full fain, true wiſdom would attain.
The Lord fear and obey: ſuch as his laws do keep,
ſhall knowledge have full deep, his praiſe ſhall laſt for aye.

Beatus vir. Pſalm Cxii. W. K.

He praiſeth the felicity of them that fear God, and condemneth the curſed ſtate of the contemners of God.

Sing this as the Pater noſter.

THe man is bleſt that God doth fear, & that his law doth love indeed:
2 His ſeed on earth God will uprear, & bleſs ſuch as from him proceed.
3 His houſe with good he will fulfill, his righteouſneſs endure ſhall ſtill.
4 Unto the righteous doth ariſe, in trouble joy, in darkneſs light.
Compaſsion is in his eyes, and mercy alwaies in his ſight.
5 Yea pity moveth ſuch to lend, he doth by judgement things erpend.

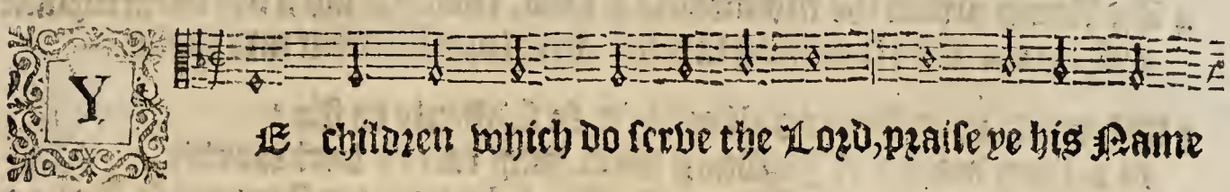
6 And

6 And surely such shall never fail,
For in remembrance had is he:
7 No tidings ill can make him quail,
Who in the Lord sure hope doth see.
8 His heart is firm, his fear is past,
For he shall see his foes down cast.

9 He did well for the poor provide,
His righteousnesse shall still remain:
And his estate with praise abide,
Though that the wicked man disdain.
10 Yea gnash his teeth thereat shall he,
And so consume his state to see.

Laudate pueri Psalm Cxiii. W. K.

An exhortation to praise the Lord for his providence, in that, contrary to the course of nature, he worketh in his Church.



YE children which do serve the Lord, praise ye his Name
with one accord: Yea blessed be alwaies his Name, Who from the rising
of the Sun, Till it return where it begun, Is to be praised with great
fame. The Lord all people doth surmount, as for his glory we may count
Above the heavens high to be. With God the Lord who may compare,
whose dwellings in the heavens are: of such great power and force is he.

6 He doth abase himself (we know)
Things to behold both here below,
And also in heaven above.
7 The needy out of dust to draw,
And eke the poor which help none saw,
His onely mercie did him move.

8 And ſo him ſet in high degree,
With Princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to bear.
And with great joy her fruit to rear:
Therefore praiſe ye his holy Name.

In exitu Iſrael. Pſalm Cxiv. W. W.

Iſraels delivery out of Egypt, putteth us in remembrance of Gods great mercy towards his children, and of our unthankfulneſs for the ſame.

Sing this as the 95 Pſalm.

WHen Iſrael by Gods addreſs, from Pharaohs land was bent:
and Jacobs houſe the ſtrangers left, and in the ſame train (went,
2 In Juda God his glory ſhew'd, his holineſs moſt bright:
ſo did the Iſraelites declare, his kingdome, power, and might.

3 The Sea it ſaw, and ſuddenly, as all amaz'd did flie:
the roaring ſtreams of Jordans flood, recoiled backwardly.
4 As Rams afraid the mountains ſkipd, their ſtrength did them forſake:
and as the ſilly trembling lambs, their tops did beat and ſhake.

5 What ailed thee Sea as all amaz'd, ſo ſuddenly to flie?
ye rolling waves of Jordans flood, why ran ye backwardly?
6 why ſhook ye hills as Rams afraid? why did your ſtrength ſo ſhake?
why did your tops as trembling Lambs, for fear quiver and quake?

7 O earth confeſſe thy ſoveraign Lord, and dread his mighty hand:
before the face of Jacobs God, fear ye both Sea and land.
8 I mean the God which from hard rocks, doth cauſe main flouds appear:
and from the ſtony flint doth cauſe guſh out the fountains clear.

Non nobis Domine. Pſalm Cxv. N.

The faithfull oppreſſed by Idolatrous Tyrants, promiſeth that they will be mindefull of ſo great a benefit, if it would pleaſe God to hear their prayers, and deliver them by his omnipotent power.

Sing this as the 119 Pſalm.

NOt unto us Lord, not to us, but to thy name give praiſe.
both for thy mercy and thy truth, that are in thee alwaies.
2 Why ſhall the heathen ſcorners ſay, where is their God become.
3 Our God in heaven is, and what he will, that hath he done.

4 Their Idols ſilver are, and gold, works of mens hands they be:
5 They have a mouth, and do not ſpeak, and eyes and do not ſee.
6 And they have ears joyn'd to their heads, and do not hear at all:
and noſes eek they formed have, and do not ſmell withall.

7 And hands they have and handle not, and feet and do not go:
a throat they have, yet through the ſame, they make no ſound to blow.
8 Thoſe that make them are like to them, and they whoſe truſt they be:
O Iſrael truſt in the Lord, their help and ſhield is he.

10 O Aarons house trust in the Lord, their help and shield is he:
11 Trust ye the Lord that fear the Lord, their help and shield is he.
12 The Lord hath mindefull been of us, and will us blesse also:
on Israel and on Aarons house, his blessings he will show.

13 Them that be fearers of the Lord, the Lord will blesse them all:
even he will blesse them every one, the great and eek the small.
14 To you (I say) the living Lord, will multiply his grace:
to you, and to the children that shall follow of your race.

15 Ye are the blessed of the Lord, even of the Lord, I say:
which both the heavens and the earth hath made and set in stay.
16 The heavens, yea the heavens high, belong unto the Lord:
the earth unto the sons of men, he gave of free accord.

17 They that be dead do not with praise, set forth the Lords renown:
nor any that into the place of silence do go down.
18 But we will praise the Lord our God, from henceforth and for aye:
sound ye the praises of the Lord, praise ye the Lord I say.

Dilexi quoniam. Psalm Cxvi. N.

David being in great danger of Saul in the desart of Maon, recalling the great and inestimable love of God towards him, magnifieth such great mercies, and protesteth his will be thankfull for the same.

Sing this as the 103 Psalm.

I love the Lord, because my voice, and prayer heard hath he:
2 When in my daies I call'd on him, he bow'd his ear to me.
3 Ev'n when the snares of cruel death, about beset me round:
when pains of hell me caught, and when I woe and sorrow found.

4 Upon the Name of God my Lord, then did I call and say:
deliver thou my soul, O Lord, I do thee humbly pray.
5 The Lord is very mercifull, and just he is also:
and in our God compassion doth plentifully flow.

6 The Lord in safety doth preserve, all those that simple be:
I was in woefull misery, and he delivered me.
7 And now my soul sith thou art safe, return unto thy rest:
for largely, lo the Lord to thee his bounty hath exprest.

8 Because thou hast delivered my soul from deadly thrall:
my moistned eyes from mournfull tears, my sliding feet from fall:
9 Before the Lord, I in the land of life will walk therefore:
10 I did believe, therefore I spake, for I was troubled sore.

11 I said in my distress and fear, that all men liars be:
12 What shall I pay the Lord for all his benefits to me?
13 The wholsome cup of saving health, I thankfully will take:
and on the Lords Name I will call, when I my prayers make.

14 I to the Lord will pay the vows, that I to him behight:
yea even at this present time, in all his peoples sight.
15 Right dear and precious in his sight, the Lord doth aye esteem
the death of all his holy ones, what ever men do deem.

16 Thy servant Lord, thy servant lo, I, do my self confesse,
son of thy hand-maid: thou hast broke the bonds of my distresse.
17 And I will offer up to thee, a sacrifice of praise:
And I will call upon the Name of God the Lord alwaies.

18 I to the Lord will pay the vows, that I have him behight:
yea even at this present time, in all the peoples sight.
19 Yea in the courts of Gods own house, and in the midst of thee,
O thou Jerusalem I say: wherefore the Lord praise ye.

Laudate Dominum. Psalm Cxvii. N.

He exhorteth the Gentiles to praise God, because he hath accomplished, as well to them as to the Jews, the promise of life everlasting by Jesus Christ.

Sing this as the 29 Psalm.

O All ye nations of the world, praise ye the Lord alwaies:
and all the people every where, set forth his noble praise.
2 For great his kindenesse is to us, his truth endures for aye:
wherefore praise ye the Lord our God, praise ye the Lord I say.

Confitemini Dom. Psalm Cxviii. N.

David rejected of Saul and of the people, at the time appointed obtained the kingdom, for which he biddeth all that fear the Lord to be thankfull: under whose person Christ is lively set forth, who should be of all his people rejected.

Sing this as the 95 Psalm.

O Give ye thanks unto the Lord, for gracious is he:
because his mercy doth endure for ever towards thee.
2 Let Israel confesse and say, his mercie dures for aye:
3 Now let the house of Aaron say, his mercy dures for aye.

4 Let all that fear the Lord our God, even now confesse and say:
the mercy of the Lord our God, endureth still for aye.
5 In trouble and in heavinesse, unto the Lord I cry'd:
which lovingly heard me at large, my suit was not deny'd.

6 The Lord himself is on my side, I will not stand in doubt:
nor fear what man can do to me, when God stands me about.
7 The Lord doth take my part with them that help to succour me:
therefore I shall see my desire upon mine enemie.

8 Better it is to trust in God, than in mans mortall seed:
9 Or to put confidence in Kings, or Princes in our need.
10 All Nations have inclosed me, and compassed me round:
but in the Name of God shall I mine enemies confound.

11 They kept me in on every side, they kept me in I, say:
but in the Lords most mighty Name, I shall work their decay.

12 They

12 They came about mee all like Bees, but yet in the Lords Name:
I quench'd their thorns that were on fire, and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me, that I indeed might fall:
but through the Lord I found such help, that they were banish'd all.
14 The Lord is my defence and strength, my joy, my mirth, my song:
he is become for me indeed, a Saviour most strong.

15 The right hand of the Lord our God, doth bring to passe great things:
he causeth voice of joy and health, in righteous mens dwellings.
16 The right hand of the Lord doth bring most mighty things to passe:
his hand hath the preheminence, his force is as it was.

17 I shall not die, but ever live to utter and declare:
the Lord his might and wondrous power, his works, & what they are.
18 The Lord himself hath chastened, and hath corrected me:
but hath not giv'n me over yet to death, as ye may see.

19 Set open unto me the gates of truth and righteousnesse:
that I may enter into them, the Lords praise to expresse.
20 This is the gate even of the Lord, which shall not so be shut:
but good and righteous men alway shall enter into it.

The fifth part.

21 I will give thanks to thee, O Lord, because thou hast heard me:
and art become most lovingly, a Saviour unto me.
22 The stone which ere this time among the builders was refused:
is now become the corner stone, and chiefly to be used.

23 This was the mighty work of God, this was the Lords own fact:
and it is marvellous to behold with eyes that noble act.
24 This is the joyfull day indeed, which God himself hath wrought:
let us be glad and joy therein, in heart, in minde, and thought.

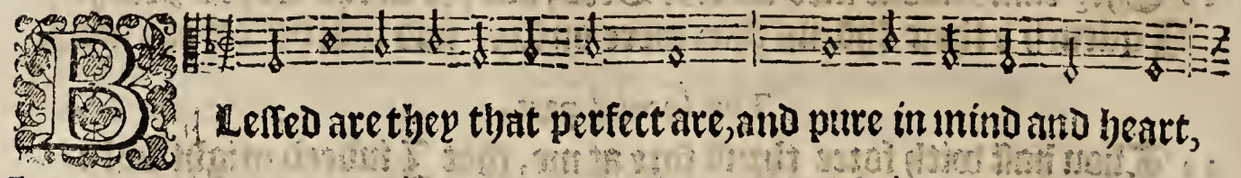
25 Now help us Lord, and prosper us, we wish with one accord:
26 Blessed is he that comes to us in the Name of the Lord.
27 God is the Lord that shews us light binde ye therefore with cord
your sacrifice to the Altar, and give thanks to the Lord.

28 Thou art my God, I will confesse, and render thanks to thee:
thou art my God, and I will praise thy mercy towards me.
29 O give ye thanks unto the Lord, for gracious is he:
because his mercy doth endure for ever towards thee.

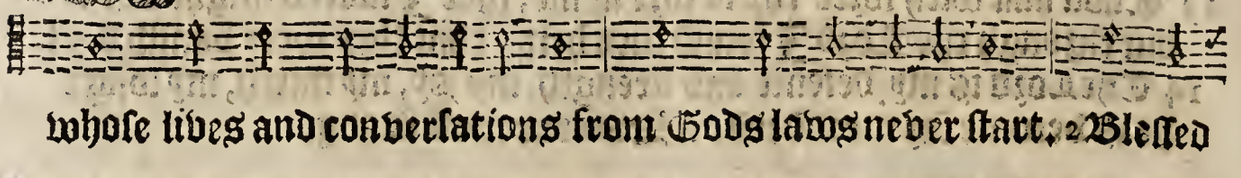
Beati immaculati. Psalm Cxix. W. W.

In this Psalm is contained an exquisite art and wonderfull vehemencie in setting forth the praises of Gods law: wherein the Prophet cannot satisfie himself, nor sufficiently expresse the affection which he beareth thereunto: adding moreover many notable complaints and consolations. Wherefore it is meet that all the faithfull have it alway both in heart and mouth. And in the Hebrew every eight verses begin with one letter of the Alphabet.

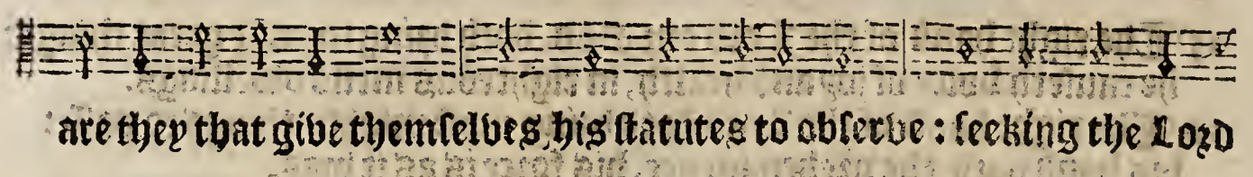
Blessed



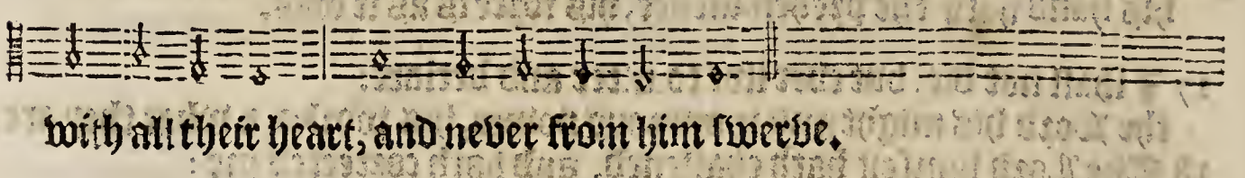
BLessed are they that perfect are, and pure in mind and heart,



whose lives and conversations from Gods laws never start. 2 Blessed



are they that give themselves his statutes to observe: seeking the Lord



with all their heart, and never from him swerve.

3 Doubtlesse such men go not astray, nor do no wicked thing:
which stedfastly walk in his way, without any wandring.
4 It is thy will and commandment, that with attentive heed
thy noble and divine precepts, we learn and keep indeed.

5 O would to God it might thee please, my waies so to addresse,
that I might both in heart and voice, thy laws keep and confesse.
6 So should no shame my life attaint, whilst I thus set mine eyes:
and bend my minde alwaies to muse on thy sacred decrees.

7 Then will I praise with upright heart, and magnifie thy name:
when I shall learn thy judgements just, and likewise prove the same.
8 And wholly will I give my self, to keep the laws most right:
forsake me not for ever Lord, but shew thy grace and might.

BETH. The second part.

BY what means may a young man best, his life learn to amend:
if that he mark and keep thy word, and therein some time spend.
10 Unfainedly I have thee sought, and thus seeking abide:
O never suffer me, O Lord, from thy precepts to slide.

11 Within my heart and secret thoughts, thy words I have hid still:
that I might not at any time, offend thy godly will.
12 We magnifie thy Name, O Lord, and praise thee evermore:
thy statutes of most worthy fame, O Lord teach me therefore.

13 My lips have never ceas'd to preach, and publish day and night,
the judgements all, which did proceed from thy mouth full of might.
14 Thy testimonies and thy waies, please me no lesse indeed,
than all the treasures of the earth, which worldlings make their meed.

15 Of

15 Of thy precepts I will still muse, and thereto frame my talk:
as at a mark so will I aim, thy waies how I may walk.
16 My onely joy shall be so fix'd and on thy lawes so set:
that nothing can me so far blinde, that I thy words forget.

GIMEL. The third part.

GRant to thy servant now such grace, as may my life prolong:
thy holy Word then will I keep, both in my heart and tongue.
18 Mine eyes which were dim and shut up, so open and make bright,
that of thy law and merbelous works, I may have the clear sight.

19 I am a stranger in this earth, wandring now here, now there:
thy Word therefore to me disclose, my footsteps for to clear.
20 My soul is ravish'd with desire, and never is at rest,
but seeks to know thy judgements high, and what may please the best.

21 The proud men and malicious, thou hast destroy'd each one:
and cursed are such as do not thy hests attend upon.
22 Lord turn from me rebuke and shame, which wicked men conspire:
for I have kept thy covenants, with zeal as hot as fire.

23 The Princes great in counsel sate, and did against me speak:
but then thy servant thought how he, thy statutes might not break.
24 For why thy covenants are my joy, and my hearts great solace:
they serve instead of counsellers my matters for to pass.

DALETH. The fourth part.

I Am alas as brought to grave, and almost turn'd to dust:
restore therefore my life again, as thy promise is just.
26 My waies when I acknowledged, with mercie thou didst hear:
hear now eft-soon, and me instruct, thy laws to love and fear.

27 Teach me once throughly for to know, thy precepts and thy lore:
thy works then will I meditate, and lay them up in store.
28 My soul I feel so sore oppress, that it melteth for grief:
according to thy Word therefore, hast Lord to send relief.

29 From lying and deceitfull lips, let thy grace me defend:
and that I may learn thee to love, thy holy law me send.
30 The way of truth both straight and sure, I have chosen and found:
I set thy judgements me before, which kept me safe and sound.

31 Sinee then (O Lord) I fore'd my self, thy covenants to embrace:
let me therefore have no rebuke, nor check in any case.
32 Then will I run with joyfull chear, where thy Word doth me call:
when thou hast set my heart at large, and rid me out of thrall.

HE. The fifth part.

INstruct me Lord in the right trade, of thy precepts divine:
and it to keep even to the end, my heart will I incline.

34 Grant me the knowledge of thy law, and I shall it obey:
with heart, and minde, and all my might, I will it keep I say.

35 In the right paths of thy precepts guide me Lord I require:
no other pleasure do I wish, nor greater thing desire.
36 Incline my heart thy laws to keep, and covenants to imbrace:
and from all filthy avarice, Lord shield me with thy grace.

37 From vain desires and worldly lusts, turn back mine eyes and sight:
give me the spirit of life and power, to walk thy ways aright.
38 Confirm thy gracious promise Lord, which thou hast made to me:
which am thy servant, and do love, and fear nothing but thee.

39 Reproach and shame which I so fear, from me, O Lord, expel:
for thou dost judge with equity, and therein dost excel.
40 Behold, my hearts desire is bent, thy laws to keep for aye:
Lord strengthen me so with thy grace, that it perform I may.

VAU. The sixth part.

THy mercies great and manifold, let me obtain, O Lord:
thy saving health let me enjoy, according to thy word.
42 So shall I stop the slanderous mouths, of lewd men and unjust:
for in thy faithfull promises, stands my comfort and trust.

43 The word of truth within my mouth, let ever still be prest:
for in thy judgements wonderfull, my hope doth stand and rest.
44 And whilest that breath within my brest, doth natural life preserve:
yea till this world shall be dissolv'd, thy law will I observe.

45 So walk will I as set at large, and made free from all dread:
because I sought how for to keep thy precepts and thy read.
46 Thy noble acts I will describe, as things of most great fame:
even before kings I will them blaze, and shrink no whit for shame.

47 I will rejoyce then to obey, thy worthy hests and will:
which evermore I have lov'd best, and so will love them still.
48 My hands I will lift to thy laws, which I have dearly sought:
and practise thy Commandements, in will, in deed, in thought.

ZAIN. The seventh part.

THy promise which thou mad'st to me, thy servant, Lord remember:
for therein do I put my trust, and confidence for ever.
50 It is my comfort and my joy, when troubles me assail:
for were my life not by thy word, my life would soon me fail.

51 The proud, and such as God contemn, still made of me a scorn:
yet would I not thy law forsake, as he that were forlorn.
52 But call'd to minde, Lord, thy great works, shew'd to our fathers old:
whereby I felt the joy surmount my grief an hundred fold.

53 But

53 But yet alas, for fear I quake, seeing how wicked men
thy law forsook, and did procure thy judgements upon them.
54 And as for me, I fram'd my songs, thy statutes to exalt,
when I among the strangers dwelt, and thoughts gan me assault.

55 I thought upon thy Name, O Lord, by night when others sleep:
as for thy law, I also kept, and ever will it keep.
56 This grace I did obtain because thy covenants sweet and dear
I did embrace, and also keep, with reverence and with fear.

HETH. The eighth part.

O God which art my part and lot, my comfort and my stay:
I have decreed and promised, thy law to keep alway.
58 Mine earnest heart did humbly sue, in presence of thy face:
as thou therefore hast promised, Lord grant me of thy grace.

59 My life I have examined, and try'd my secret heart:
which to thy statutes caused me, my feet straight to convert.
60 I did not stay nor linger long, as they that slothfull are:
but hastily thy laws to keep, I did my self prepare.

61 The cruel bands of wicked men, have made of me their pray:
Yet would I not thy law forget, nor from thee go astray.
62 Thy righteous judgements towards me, so great are and so high:
that even at midnight will I rise, thy Name to magnifie.

63 Companion am I to all them, which fear thee in their heart:
and never will for love nor dread from thy Commandments start.
64 Thy mercies Lord most plenteously, do all the world fulfill:
O teach me how I may obey thy statutes and thy will.

TETH. The ninth part.

According to thy promise Lord, so hast thou with me dealt:
for of thy grace in sundry sorts, have I thy servant felt.
66 Teach me to judge alwaies aright, and give me knowledge sure:
for certainly believe I do, that thy precepts are pure.

67 Ere thou didst touch me with thy rod, I err'd and went astray:
But now I keep thy holy word, and make it all my stay.
68 Thou art both good and gracious, and giv'st most liberally:
thine ordinances how to keep, therefore, O Lord, teach me.

69 The proud and wicked men have forg'd against me manie a lie:
Yet thy commandments still observe, with all my heart will I.
70 Their hearts are swoln with worldly wealth, as grease so are they fat:
but in thy law do I delight, and nothing seek but that.

71 O happie time may I well say, when thou didst me correct:
for as a guide to learn thy law, thy rod did me direct.
72 So that to me thy word and law, is dearer manifold:
then thousands of silver and gold, or ought that can be told.

JOD The tenth part.

SEing thy hands have made me Lord, to be thy creature:
grant knowledge likewise how to learn to put thy laws in ure.
74 So they that fear thee shall rejoice, when ever they me see,
because I have learn'd thy word, to put my trust in thee.

75 When with thy rod the world is plagu'd, I know the cause is just:
so when thou dost correct me Lord, the cause just needs be must.
76 Now of thy goodnesse I thee pray, some comfort to me send:
as thou to me hast promised, so from all ill me shend.

77 Thy tender mercies pour on me, and I shall surely live:
for joy and consolation both, thy law to me doth give.
78 Confound the proud, whose false pretence, is me for to destroy:
but as for me thy hests to know, I will my self employ.

79 Who so with reverence do thee fear, to me let them retire:
and such as do thy covenants know, and them alone desire.
80 My heart without all wavering, let on thy laws be bent:
that no confusion come to me, whereby I should be shent.

CAPH. The eleventh part.

MY soul doth faint and ceaseth not, thy saving health to crave:
and for thy words sake still I trust, my hearts desire to have.
82 Mine eyes do fail with looking for thy word, and thus I say:
oh when wilt thou me comfort, Lord, why dost thou thus delay?

83 As a skin bottle in the smoke, so am I parcht and dry'd:
yet will I not out of my heart, let thy Commandments slide.
84 Alas how long shall I yet live, before I see the hour,
that on my foes which me torment, thy vengeance thou wilt pour.

85 Presumptuous men have digged pits, thinking to make me sure:
thus contrarie against thy law, my hurt they do procure.
86 But thy Commandments are all true, and causelesse they me grieve:
to thee therefore I do complain, that thou mightst me relieve.

87 Almost they had me clean destroi'd, and brought me quite to ground:
yet by thy statutes I abode, and therein succour found.
88 Restore me Lord again to life, for thy mercies excel:
and so shall I thy Covenants keep, till death my life expel.

LAMED The twelfth part.

IN Heaven Lord where thou dost dwell, thy word is stablisht sure:
and shall for all eternity, fast graven there endure.
90 From age to age thy truth abides, as doth the earth witness:
whose ground-work thou hast laid so sure, as no tongue can express.

91 Even to this day we may well see, how all things persevere
According to thine ordinance, for all things thee do fear.
92 Had it not been that in thy law my soul had comfort sought:
long time ere now in my distress, I had been brought to nought.

93 There-

93 Therefore will I thy precepts aye in memory keep fast:
by them thou hast my life restor'd, when I was at last cast.
94 No wight to me can title make, for I am only thine:
save me therefore, for to thy laws, mine ears and heart incline.

95 The wicked men do seek my bane, and thereto lie in wait:
but I the while considered thy noble works and great.
96 I see nothing in this wide World, at length which hath not end:
but thy Commandements and thy Word, beyond all bounds extend.

MEN. The xiii part.

WHat great desire and fervent love do I bear to thy law?
all the day long I meditate on it with reverent awe.
98 Thy Word hath taught me far to passe my foes in policy:
for still I hold it as a thing of most excellency.

99 My teachers which did me instruct, in knowledge I excell:
because I do thy covenants keep, and them to others tell.
100 In wisdom I do passe also the ancient men indeed:
and all because to keep thy laws I held it aye best reed.

101 My feet I have refrained eke from every evill way:
because that I continually, thy Word might keep, I say.
102 I have not swerv'd from thy judgements, nor yet shrunk any dell:
for why? thou hast me taught thereby to live godly and well.

103 O Lord, how sweet unto my taste find I thy words alway:
doubtlesse no honey in my mouth, feel ought so sweet I may.
104 Thy laws have me such wisdom learn'd, that utterly I hate
all wicked and ungodly ways in every kind or rate.

NUN. The xiv part.

EVen as a lantern to my feet, so doth thy Word shine bright:
and to my paths where ever I go, it is a flaming light.
106 I have both sworn and will performe my promises doubtlesse:
that I will keep thy judgements just, and them in like expresse.

107 Affliction hath me sore oppress, and brought me to deaths door:
O Lord, as thou hast promised, so me to life restore.
108 The offerings which with heart and voice most frankly I thee give,
accept, and teach me how I may after thy judgements live.

109 My soul is aye so in my hand, that dangers me assail:
yet do I not thy law forget, nor it to keep will fail.
110 Although the wicked laid their nets, to catch me at a bay:
yet did I not from thy precepts once swerve or go astray.

111 Thy law I have so claim'd away, as mine own heritage:
and why? for therein I delight, and set my whole courage.
112 For evermore I have been bent thy statutes to fulfill:
even so likewise unto the end I will continue still.

SAMECH. The xv part.

THe crafty thoughts and double hearts, I do always detest:
but as for thy laws and precepts I love them ever best.
114 Thou art my hid and secret place, my shield of strong defence;
therefore have I thy promises lookt for with patience.

115 Go to therefore ye wicked men, depart from me anon:
for the Commandements will I keep, of God my Lord alone.
116 As thou hast promised so perform, that death me not assail:
nor let my hope abuse me so, that through distrust I quail.

117 Uphold me, and I shall be safe, for ought they do or say:
and in thy statutes pleasure take will I both night and day.
118 Thou hast trod such under thy feet, as do thy statutes break:
for nought avails their subtilty, their counsell is but weak.

119 Like drosse thou casts the wicked out, where ere they go or dwell:
therefore can I as thy statutes, love nothing half so well.
120 My flesh (alas) is taken with fear, as though it were benumd:
for when I see thy judgements, straight I am as one aston'd.

AIN. The xvi part.

I Do the thing that lawfull is, and give to all men right:
resigne me not to them that would oppresse me with their might.
122 But for thy servant surety be, in that thing that is good:
that proud men give me not the foil, which rage as they were wood.

123 Mine eyes with waiting are now blind, thy health so much I crave:
and eke thy righteous promise, Lord, whereby thou wilt me save.
124 Intreat thy servant lovingly, and favour to him show:
thy statutes of most excellency, teach me also to know.

125 Thy humble servant Lord, I am, grant me to understand
how by thy statutes I may know, best what to take in hand.
126 It is now time, Lord, to begin, for truth is quite decaid:
thy law likewise they have transgrest, and none against them laid.

127 This is the cause wherefore I love thy laws better than gold,
or jewels fine which are esteem'd most costly to be sold.
128 I thought thy precepts all most just, and so them laid in store:
all crafty and malicious ways I do abhorre therefore.

PE. The xvii part.

THy covenants are most wonderfull, and full of things profound:
my soul therefore doth keep them sure, when they are tride and found.
130 When men first enter into thy Word, they find a light most clear:
and very ideots understand, when they it read or hear.

131 For joy I have both gap'd and breath'd, to know thy commandement:
that I might guide my self thereby, I sought what thing it meant.
132 With mercy and compassion Lord, behold me from above,
as thou art wont to behold such, as thy name fear and love.

133 Direct

133 Direct my foot steps by thy Word, that I thy will may know:
and never let iniquity thy servant overthrow.
134 From slanderous tongues and deadly harms, preserve and keep me sure:
thy precepts then will I observe, and put them eke in ure.

135 Thy countenance which doth surmount the Sun in his bright hue:
let shine on me, and by thy law teach me what to eschew.
136 Out of mine eyes great flouds gush out of dreary tears that fall:
when I behold how wicked men thy laws keep not at all.

ZADE. The xviii part.

IN every point Lord thou art just, the wicked though they grudge:
and when thou dost sentence pronounce, thou art a righteous Judge.
138 To render right, and flie from guile, are two chief points most high:
and such as thou hast in thy law commanded us straightly.

139 With zeal and wrath I am consum'd, and even pin'd away:
to see my foes thy word forget, for ought that I do may.
140 So pure and perfect is thy word, as any heart can deem:
and I thy servant nothing more do love or yet esteem.

141 And though I be nothing set by, as one of base degree:
yet do I not thy laws forget, nor shrink away from thee.
142 Thy righteousnesse (Lord) is most just for ever to endure:
also thy law is truth it self, most constant and most pure.

143 Trouble and grief have seiz'd on me, and brought me wondrous low:
yet do I still all thy precepts delight to hear and know.
144 The righteousnesse of thy judgements doth last for evermore:
then teach them me, for even in them my life lies up in store.

KOPH. The xix part.

WIth fervent heart I call'd and cry'd, now answer me O Lord:
that thy commandements to observe, I may fully accord.
146 To thee my God I make my sute, with most humble requests,
save me therefore, and I will keep thy precepts and thy hests.

147 To thee I cry even in the morn, before the day way light:
because that I have in thy word, my confidence whole plight.
148 Mine eyes prevent the watch by night, and ere they call I wake:
that by devising on thy word, I might some comfort take.

149 Incline thine eares to hear my voice, and pity on me take:
as thou wast wont to judge me Lord, lest life should me forsake.
150 My foes draw neer, and do procure my death maliciously:
which from thy law are far gone back, and straid from it lewdly.

151 Therefore, O Lord, approach thou neer, for need doth so require:
for all thy precepts true they are, then help I thee desire.
152 But thy commandments have I learn'd, not now, but long ago:
that they remain for evermore, thou hast them grounded so.

RESH. The xx part.

MY trouble and affliction, consider and behold:
deliver me, for of thy law, I ever take fast hold.
154 Defend my good and righteous cause, with speed some succour send:
from death (as thou hast promised) Lord keep me and defend.

155 As for the wicked, far they are, from having health and grace:
whereby they might thy statutes know, they enter not the trace.
156 Great are thy mercies Lord I grant, what tongue can them attain?
and as thou hast me judg'd ere now, so let me life obtain.

157 Though many men did trouble me, and persecute me sore:
yet from thy laws I never shrunk, nor went awry therefore.
158 And truth it is for grief I die, when I these traitors see:
because they keep no whit thy word, nor yet seek to know thee.

159 Behold, for I do love thy laws, with heart most glad and fain:
as thou art good and gracious Lord, restore my life again.
160 What thy Word doth decree must be, and so it hath been ever:
thy righteous judgements are also most true, and decay never.

SHIN. The xxi part.

PRinces have sought by cruelty, causelesse to make me crouch:
but all in vain, for of thy Word, the fear did my heart touch.
162 And certainly even of thy Word, I was more merry and glad,
than he that of rich spoils and prey, great store and plenty had.

163 As for all lies and falsities, I hate most and detest:
for why? thy holy law do I above all things love best.
164 Seven times a day I praise the Lord, singing with heart and voice:
thy righteous acts and wonderfull so cause me to rejoyce.

165 Great peace and rest shall all such have, as do thy statutes love:
no danger shall their quiet state empair or once remove.
166 My only health and comfort Lord, I look for at thy hand:
and therefore have I done those things which thou didst me command.

167 Thy laws have been mine exercise, which my soul most desir'd:
so much to them my love was bent, that nought else I requir'd.
168 Thy statutes and commandements, I kept (thou know'st) aright:
for all the things that I have done are present in thy sight.

TAV. The xxii part.

O Lord let my complaint and cry before thy face appear:
and as thou hast me promise made, so teach me thee to fear.
170 Mine humble supplication, toward thee let find accesse:
and grant me Lord deliverance, for so is thy promise.

171 Then shall my lips thy praises speak, after most ample sort:
when thou thy statutes hast me taught, wherein stands my comfort.
172 My tongue shall sing and preach thy Word, and in this wise say shall:
Gods famous acts and noble laws are just and perfect all.

173 Stretch

173 Stretch out thy hand, I thee beſeech, and ſpeedily me ſave:
for thy Commandements to obſerve, choſen, O Lord, I have.
174 Of thee alone Lord I crave health, for other I know none:
and in thy law and nothing elſe I do delight alone.

175 Grant me therefore long days to live, thy Name to magnifie:
and of thy judgements mercifull, let me thy favour try.
176 For I was loſt and went aſtray, much like a wandring ſheep:
oh ſeek me, for I have not fail'd, thy Commandements to keep.

Ad Dominum. Pſal. Cxx. T. S.

The prayer of David, now baniſhed among the barbarous people of Arabia, by the falſe reports of envious flatterers. And therefore he lamenteth his long abode among the Infidels, who were given to all kind of wickedneſſe and contention.

IN trouble and in thrall, unto the Lord I call, and he doth me comfort. 2 Deliver me I ſay, from lyers lips alway, and tongues of falſe report.

3 What vantage or what thing
Getſt thou thus for to ſting,
Thou falſe and flattering lyar?
4 Thy tongue doth hurt I ween,
No leſſe than arrows keen,
Or hot conſuming fire.

5 Alas too long I lack
Within theſe tents ſo black,
Which Kedars are by name.
By whom the flock elect,
And all of Iſaacs ſect
Are put to open ſhame.

6 With them that peace did hate,
I came a peace to make,
And let a quiet life.
7 But when my tale was told,
Cauſleſſe I was controld
By them that would have ſtrife.

Levavi oculos. Pſalm Cxxi. W. W.

The Prophet ſheweth by his own example, that the faithfull ought to look for all their ſuccour of God alone, who will govern and give good ſucceſſe to all their godly enterpriſes.

I Lift mine eyes to Sion hill, from whence I do attend, that ſuccour God me ſend. 2 The mighty God me ſuccor will, which heaven and earth framed;

framed, and all things therein named.

3 Thy foot from ſlip he will preſerve,
And will thee ſafely keep,
For he will never ſleep:
4 Lo he that doth Iſrael conſerve,
No ſleep at all can him catch,
But his eyes ſhall ever watch.
5 The Lord is thy warrant alway,
The Lord eke doth thee cover,
As at thy right hand ever.
6 The Sun ſhall not thee parch by day,
Nor the Moon not half ſo bright,
Shall with cold thee hurt by night.
7 The Lord will keep thee from diſtreſſe,
And will thy life ſure ſave,
And thou ſhalt alſo have
8 In all thy buſineſſe good ſucceſſe,
Where ever thou goeſt in or out,
God will thy things bring about.

Lætatus ſum. Pſalm Cxxii. W. K.

David rejoyceth in the Name of the faithfull, that God hath accompliſhed his promiſe, and placed his Arke in Sion, for the which he giveth thanks, and prayeth for the Church.

I Did in heart reſoyce, to heare the peoples voice, in offering ſo willingly. For let us up ſay they, and in the Lords houſe pray, thus ſpake the folke full lovingly: Our feet that wandred wide, ſhall in thy gates abide, O thou Jeruſalem full fair, which art ſo ſeemly ſet, much like a Citie neat, the like whereof is not elſwhere.

4 The Tribes with one accord,
The Tribes of God the Lord,
Are thither bent their way to take,
So God before did tell,
That there his Israel
Their prayers should together make:
5 For there are thrones erect,
And that for this respect,
To set forth justice orderly:
Which thrones right to maintain,
To Davids house pertain,
His folk to judge accordingly.

6 To pray let us not cease,
For Jerusalems peace,
Thy friends God prosper mightily:
7 Peace be thy walls about,
And prosper thee throughout
Thy palaces continually.
8 I wish thy prosperous state,
For my poor brethrens sake,
That comfort have by means of thee:
9 Gods house doth me allure,
Thy wealth for to procure,
So much always as lies in me.

Ad te levavi. Psalm Cxxiii. T. S.

A prayer for the faithfull, which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 73 Psalm.

O Lord that heaven doth possesse, I lift mine eyes to thee:
even as the servant lifteth his, his masters hands to see.
2 As handmaids watch their mistresse hands, some grace for to atchieve:
so we behold the Lord our God, till he do us forgive.

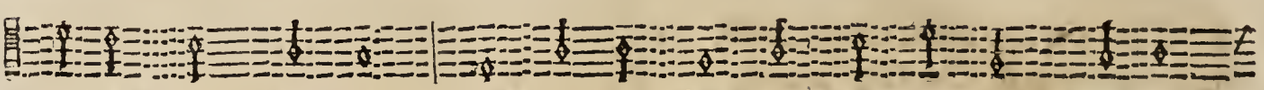
3 Lord grant us thy compassion, and mercy in thy sight:
for we are fil'd and overcome, with hatred and despight.
4 Our minds be stuft with great rebuke, the rich and worldly wise
do make of us their mocking stocks, the proud do us despise.

Nisi quia Dom. Psalm Cxxiv. W. W.

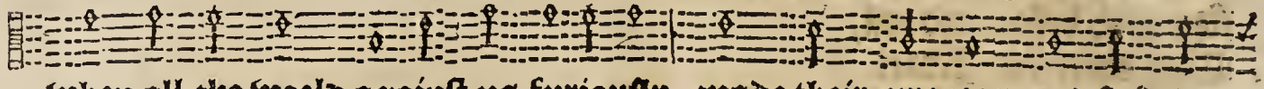
The people of God being delivered out of great danger, acknowledge not to have escaped by their own power, but through the favour of God, and shew in how great perill they were.

NOw Israel may say, and that truly, If that the Lord had

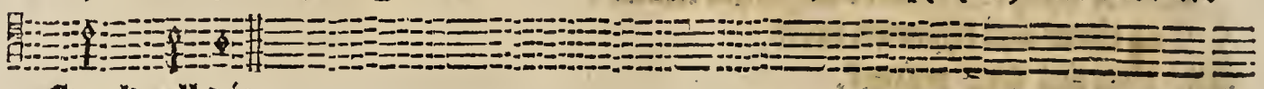
not



not our cauſe maintain'd: If that the Lord had not our right ſuſtain'd,



when all the world againſt us furiouſly, made their uprores, and ſaid we



ſhould all die.

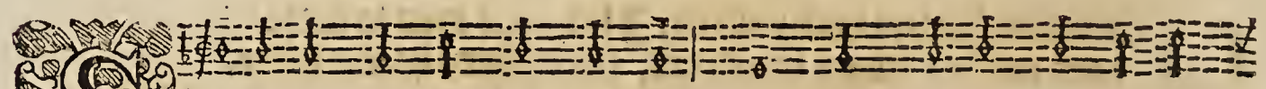
3 Now long ago they had devour'd us all,
And ſwallowed quick, for ought that we could deem:
Such was their rage, as we might well eſteem.
4 And as the flouds with mighty force do fall:
So had they now our lives even brought to thrall.

5 The raging ſtreams, moſt proud in roring noiſe,
Had long ago ore-whelm'd us in the Deep.
6 But loved be God, which doth us ſafely keep
From bloudy teeth, and their moſt cruell voice,
Which as a prey, to eat us would rejoyce.

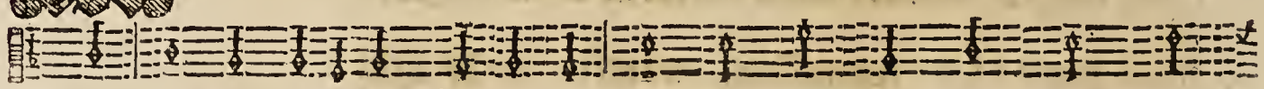
7 Even as a bird out of the Fowlers grin
Eſcapes away, right ſo it fares with us:
Broke are their nets, and we have ſcaped thus.
8 God that made heaven and earth, is our help then:
His name hath ſav'd us from theſe wicked men.

Qui confidunt. Pſalm Cxxv. W. K.

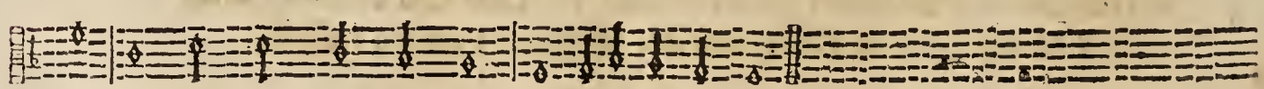
He deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.



Uch as in God the Lord do truſt, as mount Sion ſhall firmly



ſtand, and be removed at no hand, the Lord will count them right and



juſt, ſo that they ſhall be ſure, for ever to endure.

2 As mighty mountains huge and great,
Jeruſalem about do cloſe:
So will the Lord do unto thoſe,
Who on his godly will do wait:
Such are to him dear,
They never need to fear.

3 For though the righteous try doth he,
By making wicked men his rod:
Leſt they through grief forſake their God,
It ſhall not as their lot ſtill be.
4 Give Lord to us thy light,
Whoſe hearts are true and right.

5 But as for ſuch as turn aſide
By crooked ways which they out-ſought,
The Lord will ſurely bring to nought:
With workers vile they ſhall abide:
But peace with Iſrael
For evermore ſhall dwell.

Another of the ſame, by R. W.

Sing this as the ten Commandements.

THoſe that do put their confidence upon the Lord our God only,
and flie to him for their defence, in all their need and miſery:
Their faith is ſure ſtill to endure, grounded on Chriſt the corner-ſtone:
mov'd with none ill, but ſtandeth ſtill, ſtedfaſt like to the mount Sion.

And as about Jeruſalem, the might Hils do it compaſſe,
ſo that no enemies come to them, to hurt that town in any caſe:
So God indeed in every need, his faithfull people doth defend,
ſtanding them by aſſuredly, from this time forth world without end.

Right wiſe and good is our Lord God, and will not ſuffer certainly,
the ſinners and ungodlies rod, to tarry upon his family,
Leſt they alſo from God ſhould go, falling to ſin and wickedneſſe:
O Lord defend world without end, thy chriſtian flock through thy goodneſſe.

O Lord do good to Chriſtians all, that ſtedfaſt in thy Word abide:
ſuch as willingly from God fall, and to falſe doctrine daily ſide,
Such will the Lord ſcatter abroad, with Hypocrites thrown down to Hell,
God will them ſend pains without end: but Lord grant peace to Iſrael.

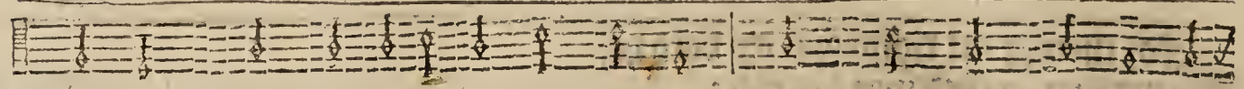
Glory to God the Father of might, and to the Son our Saviour:
And to the Holy Ghoſt, whoſe light ſhine in our hearts, and us ſuccour:
That the right way from day to day, we may walk, and him glorifie,
With hearts deſire all that are here, worſhip the Lord, and Amen cry.

In convertendo. Pſalm Cxxvi. W. W.

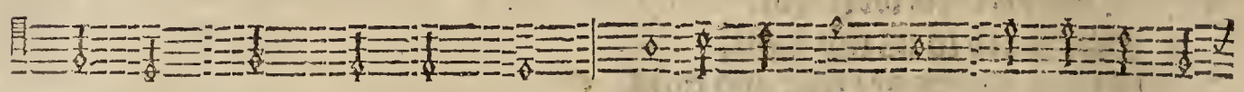
This Pſalm was made after the return of the people from Babylon, and ſheweth that the meanes of their deliverance was wonderfull after the 70 yeares of captivity, foreſpoken by Jerem. 25. 12. & 29. 12.

WHen that the Lord, againe his Sion had forth brought, From

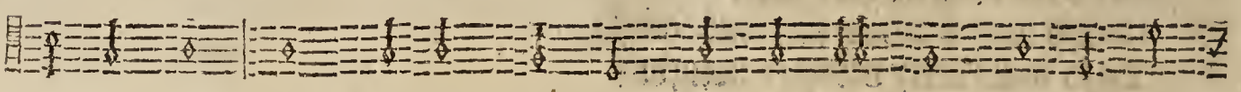
Bon-



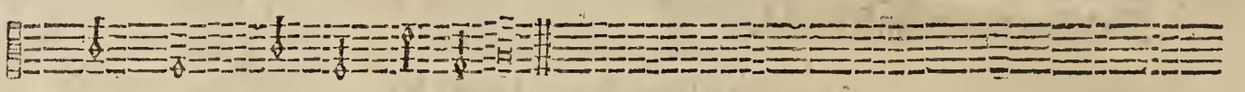
Bondage great, and alſo ſervitude extreame : His wozks were ſuch as did



ſurmount mans heart and thought: So that We were much like to them that



uſe to dzeam, Our mouthes were With laughter filled then, And eke our



tongnes did ſhew us joyfull men.

2 The Heathen folk were forced then this to confeſſe,
How that the Lozd foz them alſo great things had done.
3 But much mozе we, and therefoze can confeſſe no leſſe :
Wherefoze to joy we have good cauſe as we begun.
4 O Lozd go forth, thou canſt our bondage end :
As to Deſerts the flowing rivers ſend.

5 Full true it is that they which ſow in tears indeed,
A time will come when they ſhall reap in mirth and joy.
6 They went and wept in bearing of their pzecious ſeed :
Foz that their foes full oftentimes did them annoy :
But their return with joy they ſhall ſure ſee,
Their ſheaves home bzing, and not impaired be.

Niſi Dominus Pſal. Cxxvii. W. W.

It is not mans wit, power, and labour, but the free goodneſſe of God that giveth riches, preſerveth Towns and Countries, graunteth nouriſhment and Childzen.

Sing this as the Lords Prayer.

EXcept the Lozd the houſe doth make,
And thereunto doth ſet his hand :
What men do build it cannot ſtand.
Likewiſe in vain men undertake
Cities and holds to watch and ward,
Except the Lozd be their ſafegard.

2 Though ye riſe early in the mozn,
And ſo at night go late to bed,
Feeding full hardly with bzown bzead,
Yet were your labour loſt and wozn :
But they whom God doth love and keep,
Receive all things with quiet ſleep.

3 Therefore mark well when ever ye ſee,
That men have heirs to enjoy their land,
It is the gift of Gods own hand.
For God himſelf doth multiply
Of his great liberality
The bleſſing of poſterity.

4 And when their children come to age,
They grow in ſtrength and activeneſſe,
In perſon and in comelineſſe.
So that a ſhaft ſhot with courage
Of one that hath a moſt ſtrong arm,
Flies not ſo ſwift, nor doth like harm.

5 Oh well is he that hath his quiver
Furniſht with ſuch artillery:
For when in perill he ſhall be,
Such one ſhall never ſhake nor ſhiver:
When that he pleads before the judge,
Againſt his foes that bear him grudge.

Beati omnes. Pſalm Cxxviii. T. S.

He deſcribes the proſperous eſtate of them that be married in the fear of God, joyning withall the promiſes of Gods bleſſings to all them that live in this honorable eſtate, according to his Commandement.

Sing this as the 137 Pſalm.

BLeſſed art thou that feareſt God, and walkeſt in his way:
2 For of thy labour thou ſhalt eat, happy art thou I ſay.
3 Like fruitfull Vines on thy houſe ſide, ſo doth thy wife ſpring out:
thy children ſtand like Olive plants, thy table round about.
4 Thus art thou bleſt that feareſt God, and he ſhall let thee ſée
the promiſed Jeruſalem, and her felicity.
5 Thou ſhalt thy childrens children ſee, to thy great joyes encreaſe:
and likewiſe grace on Iſrael, proſperity and peace.

Sæpe expugnaverunt. Pſalm Cxxix. N.

He admoniſheth the Church to rejoyce, though it had been afflicted in all ages: for God will deliver it: and the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.

Sing this as the 137 Pſalm.

OFt they (now Iſrael may ſay) me from my youth aſſaild:
oft they aſſaild me from my youth, yet never they prevaild.
2 Upon my back the plowers plowd, and furrows long did caſt:
3 The righteous God hath cut the cords of wicked foes at laſt.
4 They that hate me ſhall be aſham'd, and turned back alſo:
5 And made as graſſe upon the houſe, which withereth ere it grow.
6 Whereof the mower cannot find enough to fill his hand:
nor can he fill his lap that goeth to glean upon the land.
7 Nor paſſers by pray God on them to let his bleſſing fall:
nor ſay, we bleſſe you in the name of God the Lord at all.

De

De profundis. Pſalm Cxxx. W. W.

An effectuous prayer of him that for his ſins had ſuſtained great afflictions, and notwithſtanding he fully truſteth and aſſureth himſelf to obtain mercy and forgiveneſſe of his ſins, and at length deliverance from all evils.

LOrd, to thee I make my moane, when dangers me oppreſſe:
I call, I ſigh, I plain and groan, truſting to find releaſe. Heare now, O
Lord, my requeſt, for it is full due time: and let thine eares aye be preſt,
unto this prayer mine.

3 O Lord our God, if thou weigh our ſins and them peruſe:
who then ſhall eſcape, and ſay, I can my ſelf excuſe?
4 But Lord thou art mercifull, and turn'ſt to us thy grace,
that we with hearts moſt carefull ſhould fear before thy face.

5 In God I put my whole truſt, my ſoul waits on his will:
for his promiſe is moſt juſt, and I hope therein ſtill.
6 My ſoul to God hath regard, waiting for him alway,
more than they that watch and ward to ſee the dawning day.

7 Let Iſrael then boldly in the Lord put his truſt:
he is that God of mercy, that his deliver muſt.
8 For he it is that muſt ſave Iſrael from his ſin,
and all ſuch as ſurely have their confidence in him.

Domine non eſt. Pſal. Cxxxi. M.

David charged with ambition, and greedy deſire to reign, proteſteth his humility and modeſty before God, and teacheth all men what they ſhould do.

Sing this as the Lamentation.

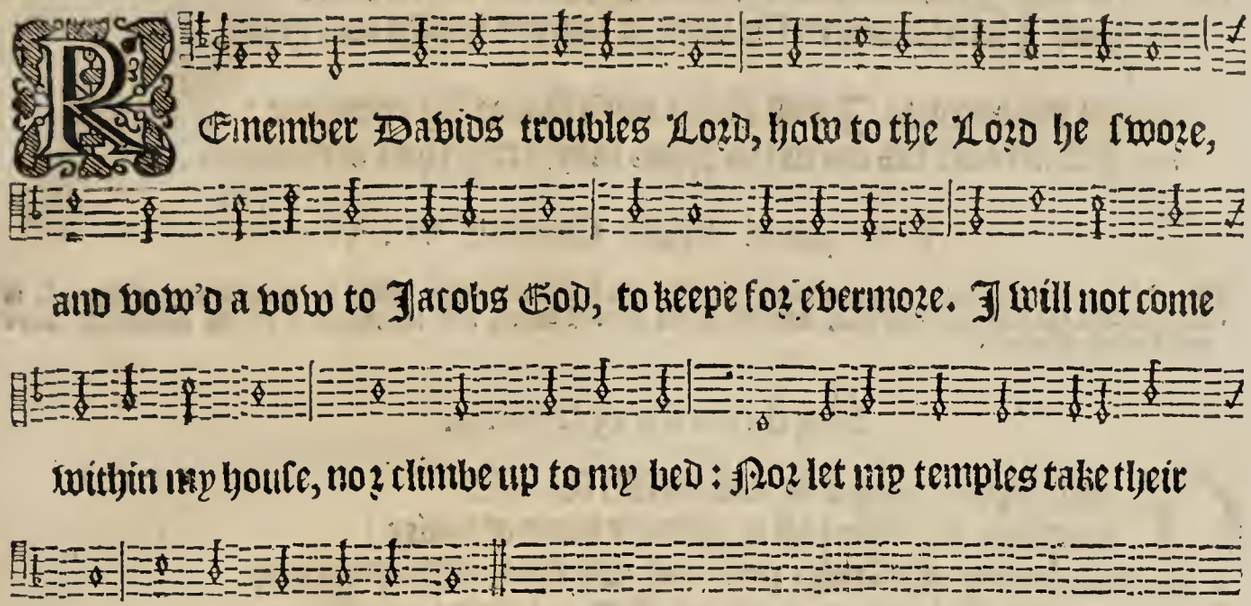
O Lord, I am not puft in mind, I have no ſcornfull eye:
I do not exerciſe my ſelf in things that be too high.
2 But as the child that weaned is, even from his mothers breſt:
ſo have I Lord, behav'd my ſelf, in ſilence and in reſt.

3 O Iſrael truſt in the Lord, let him be all thy ſtay,
from this time forth for evermore, from age to age, I ſay.

Memento Domine. Pſal. Cxxxii. M.

The faithfull, grounding on Gods promiſe made unto David, deſire that he would eſtabliſh the ſame, both as touching his poſterity, and the building the of Temple, to pray there as was foreſpoken.

Remem-



REmember Davids troubles Lord, how to the Lord he swore,
and vow'd a vow to Jacobs God, to keepe for evermore. I will not come
within my house, nor climbe up to my bed: Nor let my temples take their
rest, nor the eyes in my head.

5 Till I have found out for the Lord a place to sit thereon:
an house for Jacobs God to be an habitation.
6 We heard of it at Ephrata, there did we heare this sound:
and in the fields and forrests there, these voices first We found.

7 We will assay and go in now, his tabernacle there:
before his foot-stoole to fall down, and worship him in fear.
8 Arise, O Lord arise, I say, into thy resting place:
both thou and the ark of thy strength, the presence of thy grace.

9 Let all thy Priests be cloathed Lord, With truth and righteousnesse:
let all thy Saints and holy men sing all with joyfulnesse.
10 And for thy servant Davids sake refuse not, Lord I say,
the face of thine anointed, Lord, nor turne thy face away.

The second part.

11 The Lord to David swore in truth, and will not shrink from it:
saying the fruit of thy body upon thy seat shall sit.
12 And if thy sons my covenant keep, that I shall learne each one:
then shall thy sons for ever sit upon thy Princely throne.

13 The Lord himself hath chose Sion, and loves therein to dwell:
saying this is my resting place, I love and like it well.
14 And I will blesse with great increase, her victualls every where:
and I will satisfie with bread, the needy that be there.

15 Yea I will deck and cloath her Priests with my salvation:
and all her Saints shall sing for joy of my protection.

16 There will I ſurely make the horn of David for to bud:
for there I have ordain'd for mine, a lantern bright and good.

17 As for his enemies, I will clothe with ſhame for evermore:
but I will cauſe his crown to ſhine, more freſh than heretofore.

Ecce quam. Pſalm Cxxxiii. W. W.

This Pſalme containeth the commendation of godly and brotherly amity, which for the excellencies thereof, is compared to the moſt pretious oyle, wherewith the Prieſts onely, and inſtruments of the tabernacle were annointed. Exod. 30.

Sing this as the 137. Pſalm.

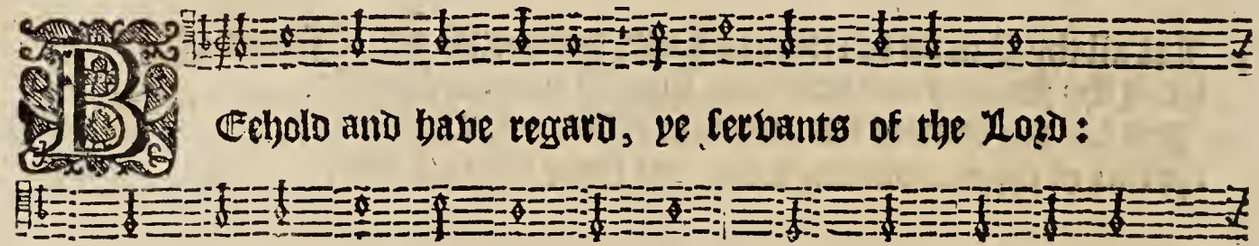
O How happy a thing it is, and joyfull for to ſee
brethren together faſt to hold the band of amity!
2 It calls to mind the ſweet perfume, and that coſtly oyntment,
which on the Sacrificers head, by Gods precept was ſpent.

It wet not Aarons head alone, but drencht his beard throughout:
and finally it did run down, his rich attire about.
3 And as the lower ground doth drink, the dew of Hermon hill,
and Sion with his ſilver drops the fields with fruit doth fill:

4 Even ſo the Lord doth poure on them his bleſſings manifold,
whoſe hearts and minds without all guile this knot do keep and hold.

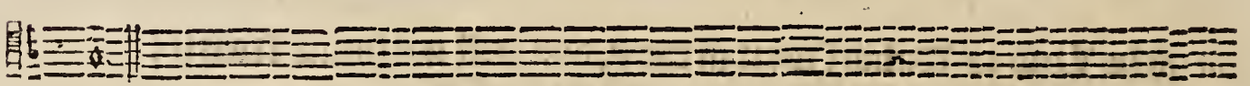
Ecce nunc. Pſalm Cxxxiv. W. W.

He exhorteth the Levites that watch in the Temple, to praiſe the Lord.



Behold and have regard, ye ſervants of the Lord:

which in his houſe by night do watch, praiſe him with one ac-



cord,

2 Lift up your hands on high, unto his holy place:
and give the Lord his praiſes due, his benefits embrace.
3 For why, the Lord who did both earth and heaven frame,
doth Sion bleſſe, and will conſerve for evermore the ſame.

Laudate nomen. Pſalm Cxxxv. N.

He exhorteth all the faithfull, of what eſtate ſoever they be, to praiſe God for his marvellous works, and ſpecially for his graces towards his people, wherein he hath declared his majeſty, to the confuſion of all Idolaters and their Idols.

Praise the Lord, praise him, praise him, praise him with one

accord: O praise him still all ye that be the servants of the Lord, O praise

him ye that stand and be in the house of the Lord. Ye of his court and of

his house, praise him with one accord.

3 Praise ye the Lord, for he is good, sing prayses to his Name:
it is a comely and good thing, alwaies to do the same.
4 For why? the Lord hath Jacob chose, to be his own ye see:
and he hath chosen Israel, his treasure for to be.

5 For this I know, and am right sure, the Lord is very great:
he is indeed above all gods, most easie to intreat.
6 For whatsoever pleased him, all that full well he wrought
in heaven, in earth, and in the sea, which he hath made of nought.

7 He lifts up clouds ev'n from the earth, he makes lightnings and rain:
he bringeth forth the winds also, he made nothing in vain.
8 He smote the first born of each thing, in Egypt great and least:
He spared there no living thing, the man nor yet the beast.

9 He hath in thee shew'd wonders great, O Egypt void of vaunts:
on Pharaoh thy cursed King, and his severe servants.
10 He smote then many Nations, and did most wondrous things:
he slew the great, the mightiest, and chiefest of their Kings.

11 Sehon King of the Amorites, and Og King of Balan:
he slew also the Kingdomes all that were of Canaan.
12 And gave their land to Israel, an heritage to be,
to Israel his own people an heritage gave he.

The second part.

13 Thy Name (O Lord) shall still endure, and thy memoriall
throughout all generations that are or ere be shall.
14 The Lord will surely now avenge his people all indeed:
and to his servants he will shew, favour in time of need.

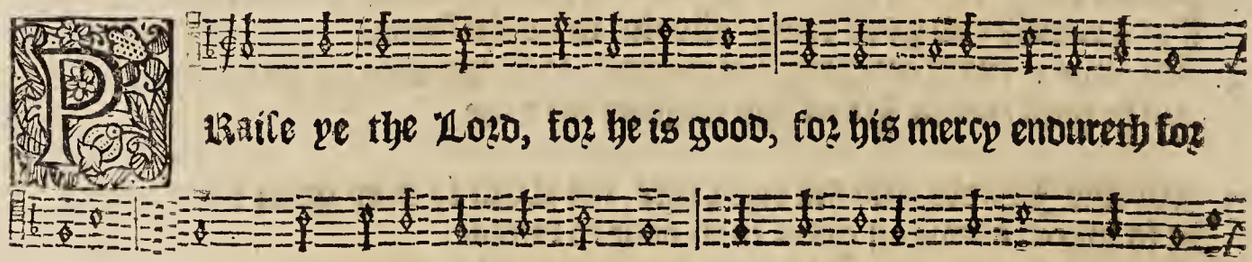
15 The Idols of the Heathen are made, in all the coaſts and lands:
of ſilver and of gold they be, the worke even of mens hands.
16 They have their mouthes and cannot ſpeak, and eyes that have no ſight:
17 They have eke eares and heare nothing, their mouthes be breatleſſe quite.

18 Wherefore all they are like to them, that ſo do ſet them forth:
and likewiſe thoſe that truſt in them, or think they be ought worth.
19 O all ye houſe of Iſrael, ſee that ye prayſe the Lord:
and ye that be of Aarons houſe, prayſe him with one accord.

20 And ye that be of Levies houſe, praiſe ye likewiſe the Lord:
and ye that ſtand in awe of him, praiſe him with one accord.
21 And out of Sion ſound his praiſe, the great praiſe of the Lord,
which dwelleth in Jeruſalem: praiſe him with one accord.

Confitemini Dom. Pſal. Cxxxvi. N.

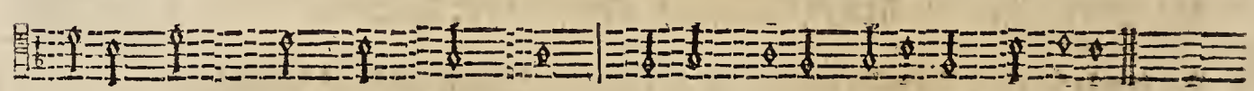
A moſt earneſt exhortation to give thanks unto God for the creation and government of all things, which ſtandeth in confeſſing, that he giveth us all of his meer liberality.



PRaiſe ye the Lord, for he is good, for his mercy endureth for

ever: Give praiſe unto the God of Gods, for his mercy endureth for ever.

Give praiſe unto the Lord of Lords, for his mercy endureth for ever: which



onely doth great wondrous works, for his mercy endureth for ever.

5 Which by his wiſdome made the heavens, for his mercy, &c.
6 Which on the waters ſtretch'd the earth, for his mercy, &c.
7 Which made great lights to ſhine abroad, for his mercy, &c.
8 As Sun to rule the lightſome day, for his mercy, &c.

9 The Moon and Stars to guide the night, for his mercy, &c.
10 Which ſmote Egypt with their firſt-born, for his mercy, &c.
11 And Iſrael brought out from thence, for his mercy, &c.
12 With mighty hand and ſtretched arm, for his mercy, &c.

13 Which cut the Red Sea in two parts, for his mercy, &c.
14 And Iſrael made paſſe there through, for his mercy, &c.

15 And drowned Pharaoh and his hoſt, for his mercy, &c.
16 Through Wilderneſſe his people led, for his mercy, &c.

17 He which did ſmite great noble Kings, for his mercy, &c.
18 And which hath ſlain the mighty Kings, for his mercy, &c.
19 As Sehon King of Amorites, for his mercy, &c.
20 And Og the King of Balan land, for his mercy, &c.

21 And gave their land for heritage, for his mercy, &c.
22 Even to his ſervant Iſrael, for his mercy, &c.
23 Remembring us in baſe eſtate, for his mercy, &c.
24 And from oppreſſors reſcued us, for his mercy, &c.

25 Which giveth food unto all fleſh, for his mercy, &c.
26 Praiſe ye the Lord of Heaven above, for his mercy, &c.
27 Give thanks unto the Lord of Lords, for his mercy, &c.

Another of the ſame, by T. C.

Sing this as the 148 Pſalm.

O Laud the Lord benign,
Whoſe mercies laſt for aye:
Give thanks and praiſes ſing
To God of Gods I ſay,
2 For certainly,
His mercies dure,
Both firm and ſure,
Eternally.

3 The Lord of Lords praiſe ye,
Whoſe mercies aye do dure:
4 Great wonders only he
Doth work by his great power.
For certainly,
His mercies dure,
Both firm and ſure,
Eternally.

5 Which God omnipotent,
By his great wiſdome high,
The heavenly firmament
Did frame, as we may ſee,
For certainly, &c.

6 Yea he the heavy charge
Of all the earth did ſtretch,
And on the waters large
The ſame he did out-reach.
For certainly, &c.

7 Great lights he made to be,
For why? his love is aye:
8 Such as the Sun we ſee,
To rule the lightſome day.
For certainly, &c.

9 And eke the Moon ſo clear,
Which ſhineth in our ſight,
And Stars that do appear,
To guide the darkſome night.
For certainly, &c.

10 With grievous plagues and ſore,
All Egypt ſmote he than:
The firſt-born leſs and more,
He ſlew of beaſt and man,
For certainly, &c.

11 And from amidſt their land
His Iſrael forth brought:
12 Which he with mighty hand,
And ſtretched arm hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which ſtood up like a wall:
14 And made through it to go
His choſen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharaoh,
With his huge host of men,
And chariots eke also.
For certainly, &c.

16 Who led through Wilderneſſe
His people ſafe and ſound:
And for his love endleſſe,
17 Great Kings he brought to ground,
For certainly, &c.

18 And ſlue with puiſſant hand
Kings mighty and of fame,
19 As of Amorites land,
Sehon the King by name.
For certainly, &c.

20 And Og (the Giant large)
Of Balan King alſo:
21 Whoſe land for heritage
He gave his people tho.
For certainly, &c.

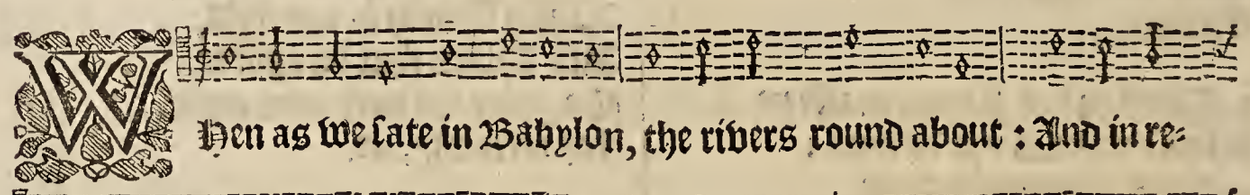
22 Even unto Iſrael,
His ſervant dear, I ſay,
He gave the ſame to dwell,
And there abide for aye.
For certainly, &c.

23 To mind he did us call,
In our moſt baſe degree:
24 And from oppreſſors all
In ſafety ſet us free.
For certainly, &c.

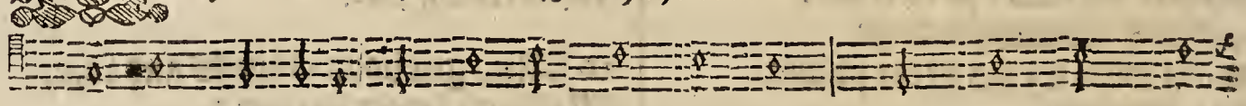
25 All fleſh in earth abroad
With food he doth fulfill:
26 Wherefore of heaven the God
To laud be it your will.
For certainly, &c.

Super flumina. Psalm Cxxxvii. W. W.

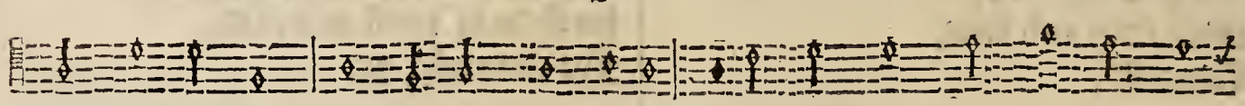
The people of God in their baniſhment, ſeeing Gods true Religion decay, lived in great anguiſh and ſorrow of heart: the which griefs the Caldeans did ſo lightly pitty, that they rather increaſed the ſame daily with taunts, reproaches, and blaſphemies againſt God: wherefore the Iſraelites deſire God to puniſh the Edomites, who provoked the Babylonians againſt them, and (moved by the ſpirit of God) propheſied the deſtruction of Babylon, where they were uſed ſo tyrannouſly.



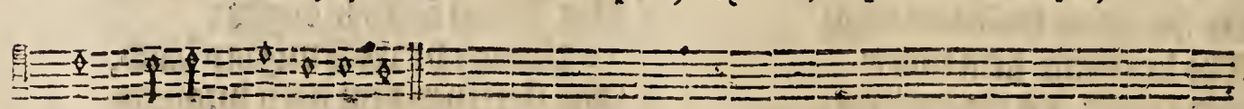
When as we ſate in Babylon, the rivers round about: And in re-



membrance of Sion, the tears for grief burſt out. 2 We hang'd our Harps



and inſtruments, the willow trees upon, for in that place men for their uſe



had planted many a one.

3 Then they to whom we priſoners were, ſaid to us tauntingly:
now let us hear your Hebrew ſongs, and pleaſant melody.
4 Alas ſaid we, who can once frame his ſorrowfull heart to ſing
the praiſes of our loving God, thus under a ſtrange King:

5 But

5 But yet if I Jerusalem out of my heart let slide:
then let my fingers quite forget the warbling Harp to guide.
6 And let my tongue within my mouth be ti'd for ever fast:
if that I joy before I see thy full deliverance past.

7 Therefore (O Lord) remember now the cursed noyse and cry,
that Edoms sonnes against us made, when they raz'd our City.
Remember Lord their cruell words, when as with one accord
they cri'd, On, sack, and raze the Walls, in despight of the Lord.

8 Even so shalt thou O Babylon, at length to dust be brought:
and happy shall that man be call'd, that our revenge hath wrought.
9 Ye blessed shall that man be call'd, that takes thy children young,
to dash their bones against hard stones, that lie the streets among.

Confitebor tibi. Psal. Cxxxviii. N.

David with great courage prayseth the goodnesse of God towards him, which is so great, that it is known to Forein Princes, who shall praise the Lord together with him, and he is assured to have comfort of God in the time following, as he hath had before.

Sing this as 111. Psalm.

THee will I praise with my whole heart, my Lord my God alwaies:
even in the presence of the gods I will advance thy praise.
2 Toward thy holy Temple I will look and worship thee:
and praised in my thankfull mouth thy holy Name shall be.

Even for thy loving kindnesse sake, and for thy truth withall:
for thou thy Name hast by thy Word advanced over all.
3 When I did call, thou heardest me, and thou hast made also
the power of increased strength within my soul to grow.

4 Yea all the Kings on earth they shall give praise to thee O Lord:
for they of thy most holy mouth have heard the mighty Word.
5 They of the waies of God the Lord, in singing shall intreat:
because the glory of the Lord, it is exceeding great.

6 The Lord is high, and yet he doth behold the lowly spirite:
but he (contemning) knowes afar the proud and lofty wight.
7 Although in midst of trouble I do walk, yet shall I stand,
renewed by thee, O my Lord, thou wilt stretch out thy hand.

Upon the wrath of all my foes, and saved shall I be
by thy right hand: the Lord God will perform his work to me.
8 Thy mercy Lord indures for aye, Lord do me not forsake:
forsake me not that am the work which thine own hand did make.

Domine probasti. Psalm Cxxxix. N.

David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, which he confirmeth by the creation of man. After declaring his zeale and feare to God, he protesteth to be an enemy to all that contemne God.

Sing this as the 137 Psalm.

O Lord thou hast me tri'de and known: my sitting thou dost know,
2 And rising eke, my thoughts after thou understand'st also.

3 My

3 My paths, yea and my lying down thou compasſest always :
and by familiar custome art acquainted with my ways.

4 No word is in my tongue, O Lord, but known it is to thee :
5 Thou me behind hold'st, and before, thou lay'st thine hand on me.
6 Too wonderfull above my reach, Lord is thy cunning skill :
it is so high, that I the same cannot attain untill.

7 From sight of thy all-seeing Spirit, Lord, whither shall I go?
or whither shall I flee away, thy presence to scape fro?
8 To heaven if I mount aloft, lo thou art present there :
in hell if I lie down below, even there thou dost appear.

9 Yea let me take the morning-wings, and let me go and hide,
even there where are the farthest parts, where flowing Sea doth slide.
10 Yea even thither also shall thy reaching hand me guide :
and thy right hand shall hold me fast, and make me to abide.

11 Yea, if I say, the darkneſſe shall yet shrowd me from thy sight :
so even also the darkest night about me shall be light.
12 Yea darkneſſe hideth not from thee, but night doth shine as day :
to thee the darkneſſe and the light are both alike alway.

The second part.

13 For thou possessed hast my reins, and thou hast covered me,
when I within my mother wombe inclosed was by thee.
14 Thee will I praise, made fearfully, and wondrously I am :
thy works are marvellous, right well my soul doth know the same.

15 My bones they are not hid from thee, although in secret place
I have been made, and in the earth beneath I shaped was.
16 When I was formleſſe, then thine eye saw me, for in thy book
were written all, nought was before, that after fashion took.

17 The thoughts therefore of thee O God, how dear are they to me?
and of them all how passing great the endleſſe number be.
18 If I should count them, lo their summe more than the sand I see :
and whensoever I awake, yet am I still with thee.

19 The wicked and the bloudy men, O that thou wouldest slay :
even those O God, to whom depart, depart from me I say.
20 Even those of thee (O Lord my God) that speak full wickedly :
those that are lifted up in vain, being enemies to thee.

21 Hate I not them that hate thee Lord, and that in earnest wise?
contend I not against them all, against thee that arise?
22 I hate them with unfeigned hate, even as my utter foes :
23 Try me (O God) and know my heart, my thoughts prove and disclose.

24 Consider Lord if wickedneſſe in me there any be :
and in thy Way (O God my guide) for ever lead thou me.

Eripe

Eripe me. Psalm Cxl. N.

David complains of the cruelty, falshood, and injuries of his enemies, against which he prayes to the Lord, and assures himselfe of his help and succour, wherefore he provokes the just to prayse him, and to assure themselves of his tuition.

Sing this as the Lamentation.

LOrd save me from the evill man, and from the cruell wight
deliver me, which evill do imagine in their spite.
2 Which make on me continuall warre, their tongues loe they have whet
3 Like Serpents, underneath their lips is Adders poyson set.

4 Keepe me (O Lord) from wicked hands, preserve me to abide
free from the cruell man, that meanes to cause my steps to slide.
5 The proud have laid a snare for me, and they have spread a net
with cords in my path-way, and gins for me eke have they set.

6 Therefore I said unto the Lord, thou art my God alone:
heare me, O Lord, O heare the voice wherewith I pray and mone.
7 O Lord my God thou only art the strength that saveth me:
my head in day of battell hath been covered still by thee.

8 Let not (O Lord) the wicked have the end of his desire:
perform not his ill thoughts, lest he with pride be set on fire.
9 Of them that compasse me about, the chiefest of them all:
Lord let the mischief of their lips, upon themselves befall.

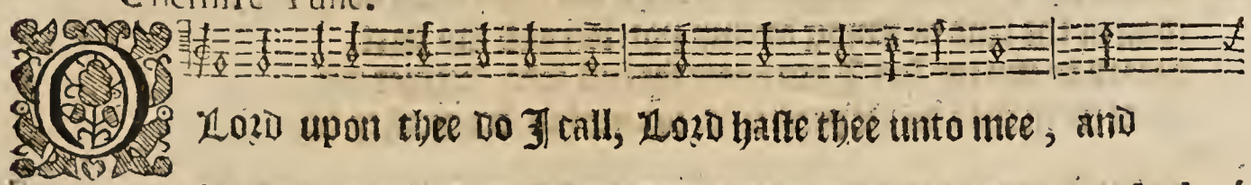
10 Let coals fall on them, let him cast them in consuming flame,
and in deep pits, so as they may not rise out of the same.
11 For no back-biter shall in the earth be set in stable plight:
and evill to destruction still, shall haunt the cruell wight.

12 I know the Lord th' afflicted will revenge, and judge the poore:
13 The just shall praise thy Name, and shall dwell with thee evermore.

Domine clamavi. Psal. Cxli. N.

David being grievously persecuted under Saul, onely flyeth to God to have succour, desireth him to behold his affections, that he may patiently abide till God take vengeance upon his enemies.

Cheshire Tune.



3 My Lord for guiding of my mouth, ſet thou a watch before:
and alſo of my moving lips, O Lord keepe thou the doore.
4 That I ſhould wicked works commit, incline thou not my heart:
with ill men of their delicates, Lord let me eate no part.

5 But let the righteous ſmite me Lord, for that is good for me:
let him reprove me, and the ſame a precious oyle ſhall be.
Such ſmiting ſhall not breake my head, the time ſhall ſhortly fall,
when I ſhall in their miſery, make prayers for them all.

6 Then when in ſtony places down, their Judges ſhall be caſt:
then ſhall they heare my words, for then they have a pleaſant taſt.
7 Our bones about the graves mouth, loe ſcattered are they found:
as he that heweth wood, or he that diggeth up the ground.

8 But O my Lord my God, mine eyes do looke up unto thee:
in thee is all my truſt, let not my ſoul forſaken be.
9 Which they have laid to catch me in, Lord keepe me from the ſnare:
and from the ſubtill grins of them that wicked workers are.

10 The wicked into their own net, together let them fall:
while I do by thy help eſcape the danger of them all.

Voce mea. Pſalm Cxlii. N.

David neither aſtonied with feare, nor carried away with anger, nor forced by deſperation, would kill Saul, but with a quiet minde directed his earneſt prayer unto God, who did preſerve him.

Sing this as the 145 Pſalm.

BEfore the Lord God with my voice, I did ſend out my cry:
and with my ſtrained voice, unto the Lord God prayed I.
2 My meditation in his ſight, to powre I did not ſpare:
and in the preſence of the Lord, my trouble did declare.

3 Although perplexed was my ſpirit, my path was known to thee:
in way where I did walke, a ſnare they ſlily laid for me.
4 I look'd and view'd on my right hand, but none there would me know:
all refuge failed me, and for my ſoul none care did ſhow.

5 Then cry'd I Lord to thee, and ſaid, my hope thou only art:
thou in the land of living art my portion and my part.
6 Hearke to my cry, for I am brought full low: deliver me
from them that do me perſecute, for me too ſtrong they be.

7 That I may praiſe thy Name, my ſoul from priſon Lord bring out:
when thou art good to me, the juſt ſhall preſſe me round about.

Domine exaudi. Pſal. Cxliii. N.

An earneſt prayer for the remiſſion of ſins: acknowledging, that the enemies did cruelly perſecute him by Gods juſt judgements. He deſireth to be reſtored to grace, to be governed by his holy Spirit, that he may ſpend the reſt of his life in the true feare and ſervice of God.

Sing this as the 145 Pſalm.

LOrd heare my prayer, hearke the plaint that I do make to thee:
Lord, in thy native truth, and in thy juſtice anſwer mee.

2 In judgement with thy ſervant Lord, oh enter not at all :
for juſtified in thy ſight, not one that liveth ſhall.

3 The enemy hath purſu'd my ſoul, my life to ground hath thrown :
and laid me in the dark, like them that dead are long agone.
4 Within me in perplexity was mine accumbred ſpirit :
and in me was my troubled heart, amazed and affright.

5 Yet I record time paſt, in all thy works I meditate :
Yea in thy works I meditate, that thy hands have create.
6 To thee, O Lord, my God, loe I do ſtretch my craving hands :
my ſoul deſireth after thee, as do the thirſty lands.

7 Hear me with ſpeed, my ſpirit doth fail, hide not thy face me fro :
elſe ſhall I be like them that down into the pit do go.
8 Let me thy loving kindneſſe in the morning hear and know :
for in thee is my truſt, ſhew me the way where I ſhall go.

9 For I lift up my ſoul to thee, O Lord deliver me
from all mine enemies : for I have hidden me with thee.
10 Teach me to do thy Will, for thou, thou art my God, I ſay :
let thy good ſpirit into the land of mercy me convay.

11 For thy Names ſake with quickning grace alive do thou me make :
and out of trouble bring my ſoul, even for thy juſtice ſake.
12 And for thy mercy ſlay my foes, O Lord, deſtroy them all
that do oppreſſe my ſoul : for I thy ſervant am and ſhall.

Benedictus Dominus. Pſalm Cxliv. N.

David praiſeth the Lord with great affection and humility, for his Kingdome reſtored, and for his victories obtained, yet calleth for help, and the deſtruction of the wicked, promiſing to acknowledge the ſame with a Song of praiſes, and declareth wherein the felicity of any people conſiſteth.

Sing this as the 145 Pſalm.

BLeſt be the Lord my ſtrength, that doth inſtruct my hands to fight :
the Lord that doth my fingers frame to battell by his might.
2 He is my goodneſſe, fort and tower deliverer and ſhield :
in him I truſt, my people he ſubdues to me to yield.

3 O Lord, what thing is man, that him thou holdeſt ſo in price :
or ſon of man that upon him thou thinkeſt in ſuch wiſe,
4 Man is but like to vanity, ſo paſſe his days to end,
5 As fleeting ſhade. Bow down, O Lord, the heavens, and deſcend.

6 The Mountains touch and they ſhall ſmoak, caſt forth thy lightning flame,
and ſcatter them : thine arrows ſhoot, conſume them with the ſame.
7 Send down thine hand ev'n from above, O Lord, deliver me :
take me from waters great, from hand of ſtrangers make me free.

8 Whoſe ſubtill mouth of vanity and fondneſſe doth intreat :
and their right hand is a right hand of falſhood and deceit.

9 A new song will I sing O God, and singing will I be
on Viol, and on instrument ten-stringed unto thee.

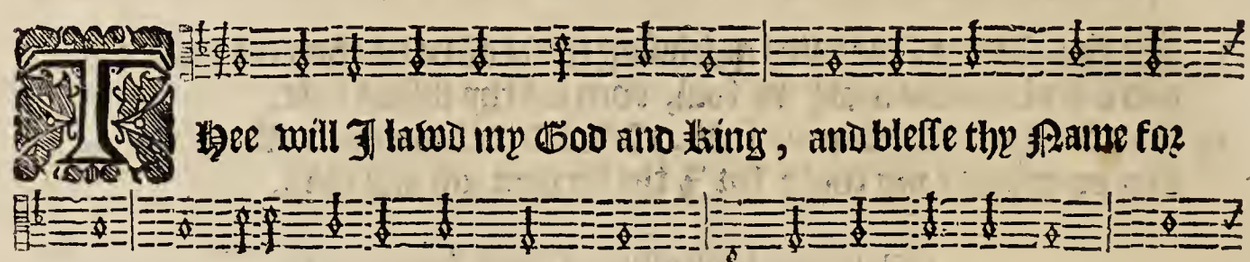
10 Even he it is that onely gives deliverance to Kings:
unto his servant David help from hurtfull sword he brings.
11 From strangers hand me save and shield, whose mouth talks vanitie:
and their right hand is a right hand of guile and subtiltie.

12 That our sons may be as the plants, whom growing youth doth reare:
our daughters as carv'd corner stones, like to a palace faire.
13 Our garners full, and plenty may with sundry sorts be found:
our sheep bring thousands, in our streets ten thousand may abound.

14 Our Oxen be to labour strong, that none do us invade:
there be no goings out, nor cryes within our streets be made.
15 The people blessed are that with such blessings are so stor'd:
yea, blessed all the people are, whose God is God the Lord.

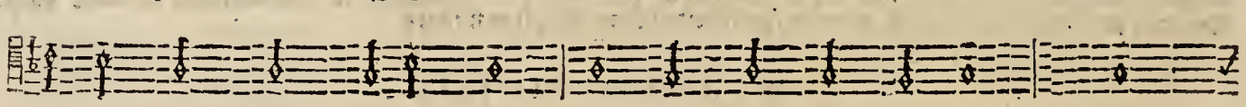
Exaltabote Psal. Cxlv. N.

This Psalme was mad, when the Kingdome of David flourished wherein he describeth the wonderfull providence of God, as well in governing man, as in preserving the rest of his Creatures. He praiseth God for his justice and mercy, but especially for his loving kindnesse towards those that call upon him, that feare him and love him.

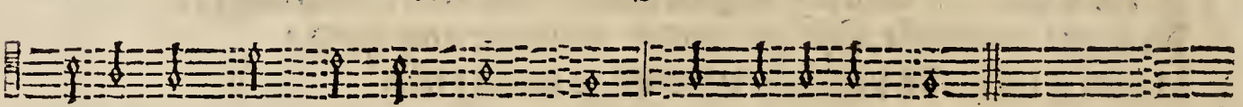


THee will I lawd my God and King, and blesse thy Name for

aye: For ever will I praise thy Name, and blesse thee day by day. Great



is the Lord, most worthy praise, his greatnesse none can reach. From



race to race they shall thy works praise, and thy power preach.

5 I of thy glorious majesty the beauty will record,
and meditate upon thy works, most wonderfull O Lord.
6 And they shall of thy power, and of thy fearefull acts declare:
and I to publish all abroad, thy greatnesse will not spare.

7 And they into the mention shall break of thy goodnesse great:
and I aloud thy righteousnesse in singing shall repeat.
8 The Lord our God is gracious, and mercifull also:
of great abounding mercy, and to anger he is slow.

9 Yea good to all, and all his works his mercy doth exceed:
10 To all thy works do praise thee Lord, and do thy honour spread.
11 Thy Saints do blesse thee, and they do thy kingdoms glory show:
12 And blaze thy power, to cause the sons of men thy power to know.

The second part.

13 And of his mighty kingdome eke to spread the glorious praise:
thy Kingdome Lord a Kingdome is, that doth endure always:
And thy dominion through each age endures without decay:
14 The Lord upholdeth them that fall, their sliding he doth stay.

15 The eyes of all do wait on thee, thou dost them all relieve:
and thou to each sufficing food, in season due dost give.
16 Thou openest thy plenteous hand, and bounteously dost fill
all things whatsoever do live, with gifts of thy good will.

17 The Lord is just in all his ways, his works are holy all:
18 Neer all he is that call on him, in truth that on him call.
19 He the desires which they require that fear him will fulfill:
and he will hear them when they cry, and save them all he will.

20 The Lord preserves all those to him that bear a loving heart:
but he them all that wicked are, will utterly subvert.
21 My thankfull mouth shall gladly speak the praises of the Lord:
all flesh to praise his holy Name, for ever shall accord.

Lauda anima. Psalm Cxlvi. I. H.

David shewing his great desire he had to praise God, teacheth that none should put their trust in men, but in God alone, who is almigoty, and delivereth the afflicted, nourisheth the poor, setteth prisoners at liberty, comforteth the fatherlesse, and raigneth for ever.

Sing this as the 137 Psalm.

MY soul praise thou the Lord always, my God I will confesse:
2 While breath and life prolong my days, my tongue no time shall cease.
3 Trust not in Worldly Princes then, though they abound in wealth:
nor in the sons of mortall men, in whom there is no health.

4 For why? their breath doth soon depart, to earth anon they fall:
and then the counsels of their heart, decay and perish all.
5 O happy is that man I say, whom Jacobs God doth aid:
and he whose hope doth not decay, but on the Lord is staid.

6 Which made the earth and waters deep, the heavens high withall:
which doth his word and promise keep in truth, and ever shall.
7 With right always doth he proceed, for such as suffer wrong:
the poor and hungry he doth feed, and loose the fetters strong.

8 The Lord doth send the blind their sight, the lame to limbs restore:
the Lord (I say) doth love the right and just man evermore.
9 He doth defend the fatherlesse, and stranger sad in heart:
and quit the widow from distresse, and ill mens ways subvert.

10 Thy Lord and God eternally, O Sion ſtill ſhall raign:
in time of all poſterity for ever to remain.

Laudate Dominum. Pſalm Cxlvii. N.

The Prophet prayſeth the bounty, wiſedom, power, juſtice, and providence of God upon all his creatures, eſpecially upon his Church, which he gathered together after their diſperſion: declaring his word and judgement ſo unto them, as he hath done to no other people.

Sing this as the 137 Pſalm.

PRaiſe ye the Lord, for it is good unto our God to ſing:
for it is pleaſant, and to praiſe it is a comely thing.
2 The Lord his own Jeruſalem he buildeth up alone:
and the diſperſt of Iſrael doth gather into one.

3 He heals the broken in their heart, their ſores up he doth bind:
4 He counts the number of the ſtars, and names them in their kind.
5 Great is the Lord, great is his power, his wiſedome infinite:
6 The Lord relieves the meek, and throws to ground the wicked wight.

7 Sing unto God the Lord with praiſe, unto the Lord rejoyce:
and to our God upon the Harp advance your ſinging voyce.
8 He covers heaven with clouds, and for the earth prepareth rain:
and on the mountains he doth make the graſſe to grow again.

9 He gives to beaſts their food, and to yong Ravens when they cry:
10 His pleaſure not in ſtrength of horſe, nor in mans legs doth lie.
11 But in all thoſe that fear the Lord, the Lord hath his delight:
and ſuch as do attend upon his mercies ſhining light.

12 O praiſe the Lord Jeruſalem, thy God O Sion praiſe;
13 For he the bars hath forged ſtrong, wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee, and in thy borders he
doth ſettle peace, and with the flower of wheat he filleth thee.

15 And his commandement upon the earth he ſendeth out:
and eke his word with ſpeedy courſe doth ſwiftly run about.
16 He giveth ſnow like wool, hoar-froſt like aſhes he doth ſpread:
17 Like morſels caſts his ice, thereof the cold who can abide?

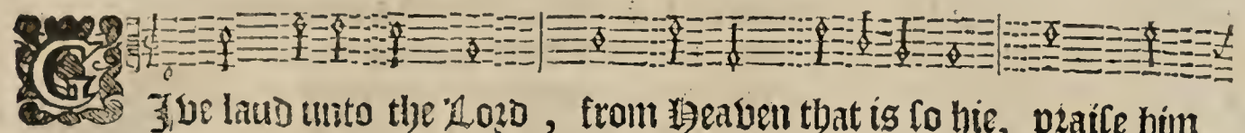
18 He ſendeth forth his mighty Word, and melteth them again:
his winde he makes to blow, and then the waters flow amain.
19 The doctrine of his holy Word to Jacob he doth ſhow:
his ſtatutes and his judgements he gives Iſrael to know.

20 With every Nation hath he not ſo dealt, nor have they known
his ſecret judgements, ye therefore praiſe ye the Lord alone.

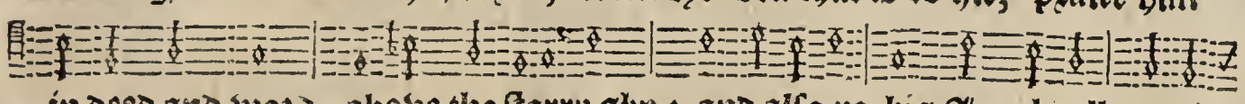
Laudate Dominum. Pſalm Cxlviii. I. H.

He exhorteth all creatures to praiſe the Lord, in Heaven, and in all places, eſpecially for the power that he hath given to his people Iſrael, whom he hath taken ſo neer unto him.

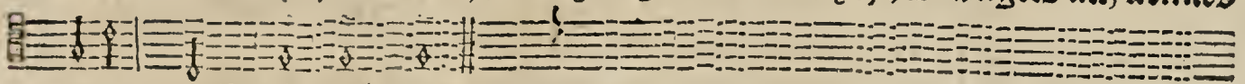
Give



GIve laud unto the Lord, from Heaven that is so hie, praise him



in deed and word, above the starry sky: and also ye, his Angels all, armies



royall, praise him with glee.

3 Praise him both Moon and Sun,
Which are so cleer and bright:
The same of you be done,
Ye glistering stars of light:
4 And eke no lesse,
Ye heavens fair,
5 And clouds of the air,
His laud expresse.
6 For at his Word they were,
All formed as we see:
At his voice did appear
All things in their degree,
Which he set fast,
To them he made a law and trade,
For aye to last.
7 Extoll and praise Gods Name,
On earth ye Dragons fell;
All deeps do ye the same:
For it becomes you well.
8 Him magnifie, fire, hail, ice, snow,
And storms that blow at his decree.
9 The hils and mountains all,
And trees that fruitfull are:
The Cedars great and tall,
His worthy praise declare.
10 Beasts and cattell,
Yea birds flying,
And worms creeping,
That on earth dwell.
11 All Kings both more and lesse,
With all their pompous train:
Princes and all Judges
That in the World remain,
Exalt his Name.
12 Young men and maids,
Old men and babes do ye the same.
13 For his Name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.
14 For sure he shall
Exalt with bliss the horn of his,
and help them all.
15 His Saints all shall forth tell
His praise and worthinesse:
The children of Israel,
Each one both more and lesse.
16 And also they,
That with good will
His words fulfill, and him obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church to praise the Lord for his victory and conquest that he giveth to his Saints, against all mens power.

Sing this as the 145 Psalm.

SIng ye unto the Lord our God, a new rejoycing song:
and let the praise of him be heard, his holy Saints among.
2 Let Israel rejoyce in him, that made him of nothing:
and let the seed of Sion eke be joyfull in their King.

3 Let them sound praise with voice of Flute unto his holy Name:
and with the Timbrell and the Harp sing praises of the same.
4 For why? the Lord his pleasure all hath in his people set:
and by deliverance he will raise the meek to glory great.

5 With glory and with honour now, let all his Saints rejoyce:
and now aloud upon their beds, advance their singing voyce.
6 And in their mouthes let be the acts of God the mighty Lord:
and in their hands eke let them bear a double edged sword.

7 To plague the heathen, and correct the people with their hands:
to bind their stately Kings in chains, their Lords in Iron bands.
8 To execute on them the doom that written is before:
this honour all his Saints shall have, praise ye the Lord therefore.

Laudate Dominum. Psal. CL.

An exhortation to praise the Lord without ceasing by all manner of ways, for all his mighty and wonderfull works.

Sing this as the 147 Psalm.

YEeld unto God the mighty Lord, praise in his Sanctuary:
and praise him in the firmament, that shews his power on hie.
2 Advance his Name, and praise him in his mighty acts allways:
according to his excellency of greatnesse give him praise.

3 His praises with the Princely noise of sounding trumpets blow:
praise him upon the Viol, and upon the Harp also.
4 Praise him with Timbrell and with Flute, Organs and Virginals:
5 With sounding Cimbals praise ye him, praise him with loud Cimbals.

6 What ever hath the benefit of breathing, praise the Lord:
to praise the Name of God the Lord, agree with one accord.

The end of the Psalms of *David* in meeter.

A Song to be sung before Morning Prayer. T. B.

Sing this as the 100 Psalm.

PRaise ye the Lord ye Gentiles all, which hath brought you into his light,
O praise him all people mortall, as it is most worthy and right.
For he is full determined on us to poure out his mercy:
and the Lords truth be ye assur'd abides perpetually.

Glory be to God the Father, and unto Jesus Christ his Son:
with the holy Ghost in like manner, now and at every season.

A Song to be sung before Evening Prayer. T. B.

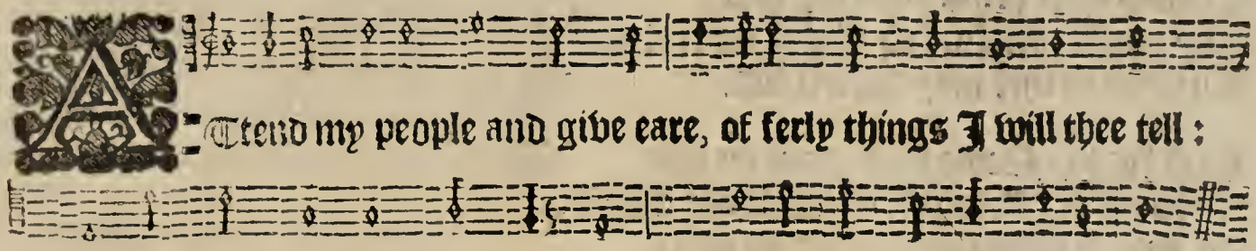
BEhold now give heed such as be the Lords servants faithfull and true:
come praise the Lord every degree, with such Songs as to him are due.
O ye that stand in the Lords house, even in our own Gods mansion:
praise ye the Lord so bounteous, which worketh our salvation.

Lift up your hands in his holy place, yea and that in the time of night:
praise ye the Lord which gives all grace, for he is a Lord of great might.
Then shall the Lord out of Sion, which made heaven and earth by his power,
give to you and your Nation, his blessing, mercy, and favour.

Glory be to the Father, &c.

The

The X Commandements of Almighty God, Exod. 20. W. W.



ATtend my people and give eare, of kerly things I will thee tell:

See that my Word in mind thou bear, And to my precepts listen well.

1 I am thy Soveraign Lord and God,
Which have thee brought from carefull thrall:
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them to call.

2 Nor fashioned form of any thing
In heaven or earth to worship it:
For I thy God by revenging
With grievous plagues this sin will smite.

3 Take not in vain his holy Name,
Abuse it not after thy will,
For so thou mightst soon purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seventh day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests ye may attend.

5 Unto thy parents honour give,
As Gods commandements do intend:
That thou long days and good mayst live
In earth, where God a place doth lend.

6 Beware of murther and cruell hate,
7 All filthy fornication fear.
8 See thou steal not in any rate.
9 False witnesse against no man bear.

10 Thy neighbours house with not to have,
His wife, or ought that he cals mine:
His field, his ore, his asse, his slave,
Or any thing which is not thine.

A Prayer.

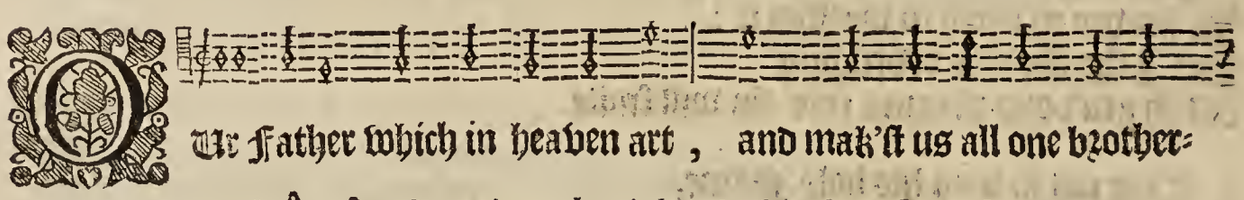
THe spirit of grace grant us, O Lord,
To keep these laws our hearts restore:
And cause us all with one accord,
To magnifie thy Name therefore.

For of our selves no strength we have
To keep these laws after thy will:
Thy might therefore O Christ we crave,
That we in thee may them fulfill.

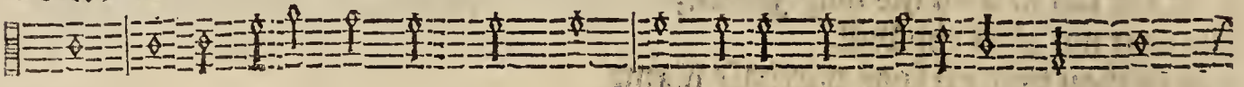
Lord for thy Name sake grant us this,
Thou art our strength, O Saviour Christ:
Of thee to speed how should we misse,
In whom our treasure doth consist?

To thee for evermore be praise,
With the Father in each respect,
And with the holy Spirit always,
The comforter of thine elect.

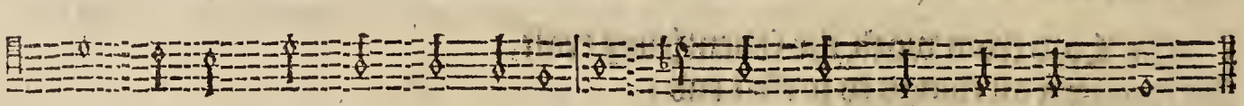
The Lords Prayer. D. Cox.



OUr Father which in heaven art, and mak'st us all one brother-



hood, to call upon thee with one heart, our heavenly Father and our God,



grant we pray not with lips alone, but with our hearts deep sigh and groan.

Thy blessed Name be sanctified,
Thy holy Word might us inflame
In holy life for to abide,
To magnifie thy holy Name.
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour,
And henceforth everlastingly:
Thine holy Ghost into us pour,
With all his gifts most plenteously.
From Satans rage and filthy band,
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven, in earth also.
In trouble grant us patience,
Thee to obey in wealth and woe:
Let not flesh, blood, or any ill,
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war and from bloodshed,
Also from sickneſſe, dearth, and pine:
That we may live in quietneſſe,
without all greedy carefulneſſe.

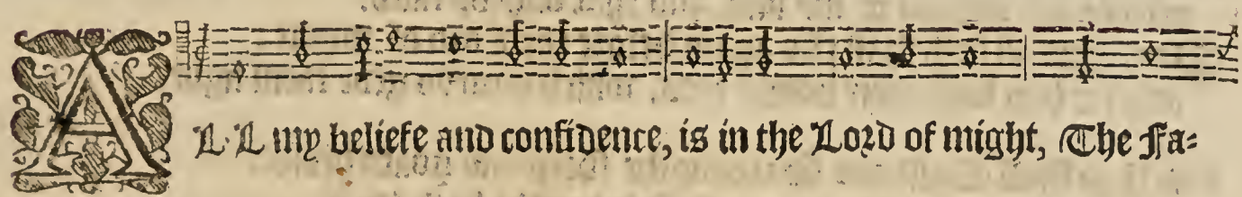
Forgive us our offences all,
Relieve our carefull conſcience:
As we forgive both great and ſmall,
Which unto us have done offence.
Prepare us Lord for to ſerve thee,
in perfect love and unity.

O Lord into temptation
Lead us not when the fiend doth rage,
To withſtand his invaſion,
Give power and ſtrength to every age.
Arm and make ſtrong thy feeble hoſt
with faith, and with the holy Ghoſt.

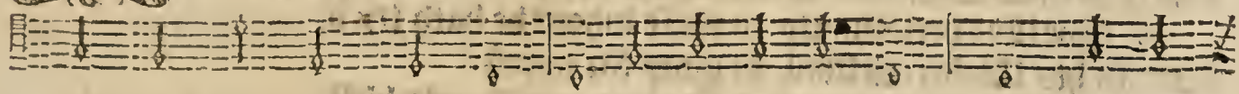
O Lord, from evill deliver us
The days and times are dangerous:
From everlaſting death ſave us,
And in our laſt need comfort us.
A bleſſed end to us bequeath,
into thy hands our ſouls receive.

For thou, O Lord, art King of Kings,
And thou haſt power over all:
Thy glory ſhineth in all things,
In the wide world univerſall.
Amen, let it be done, O Lord,
that we have pray'd with one accord.

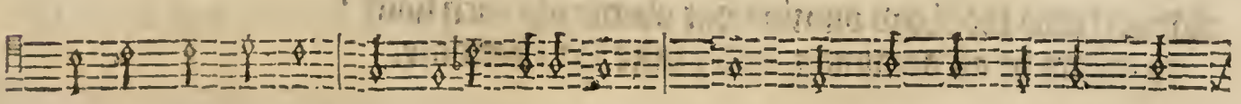
The xii Articles of the Chriſtian Faith.



ALL my beliefe and confidence, is in the Lord of might, The Fa-

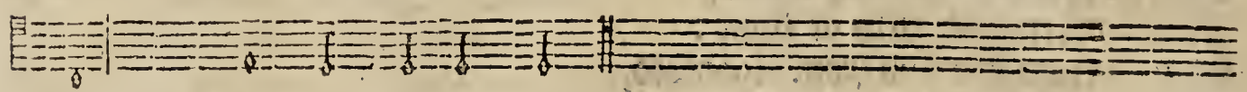


ther which all things hath made, the day and eke the night. The heavens



and the firmament, and alſo every ſtar, The earth and all that is there-

in,



in, which passe mans reason farre.

And in like manner I believe in Christ our Lord his Sonne:
co-equall with the Deity, and man in flesh and bone.
Conceived by the holy Ghost, his Word doth me assure:
and of his mother Mary born, yet she a Virgin pure.

Because mankind to Satan was for sin in bond and thrall:
he came and offered up himself to death to save us all.
And suffering most grievous pain, then Pilate being Judge:
was crucified on the crosse, and thereat did not grudge.

And so died in the flesh, but quickned in the spirite:
his Body then was buried, as is our use and rite.
His Soul did after this descend into the lower parts:
a dread unto the wicked spirits, but joy to faithfull hearts.

And in the third day of his Death he rose to Life again:
to th' end he might be glorifi'd, out of all grief and pain.
Ascending to the heavens high, to sit in glory still,
on Gods right hand his Father dear, according to his will.

Untill the day of judgement come, when he shall come again
with Angels power (yet of that day we all be uncertain)
To judge all people righteously, whom he hath dearly bought:
the living and the dead also, which he hath made of nought.

And in the holy Spirit of God, (my faith to satisfie)
the third person in Trinity, believe I stedfastly.
The holy and Catholike Church, that Gods Word doth maintain,
and holy Scripture doth allow, which Satan doth disdain.

And also I do trust to have by Jesus Christ his death
release and pardon of my sins, and that only by faith.
What time all flesh shall rise again before the Lord of might:
and see him with their bodily eyes, which now do give them light.

And then shall Christ our Saviour the sheep and goats divide,
and give life everlastingly to those whom he hath try'd.
Within his Realm celestiall, in glory for to rest:
with all his holy company of Saints and Angels blest.

Which serve the Lord omnipotent obediently each hour:
to whom be all dominion, and praise for evermore.

A Prayer to the holy Ghost to be sung before the Sermon.
Sing this as the 119 Psalm.

Come

COme holy Spirit the God of might, comforter of us all:
teach us to know thy Word aright, that we do never fall.
O holy Ghost visit our coast, defend us with thy shield:
against all sin and wickednesse, Lord help us win the field.

Lord keep our King and his Councell, and give them will and might
to persevere in thy Gospel, which can put sin to flight.
O Lord that giv'st thy holy Word, send Preachers plenteously:
that in the same we may accord, and therein live and die.

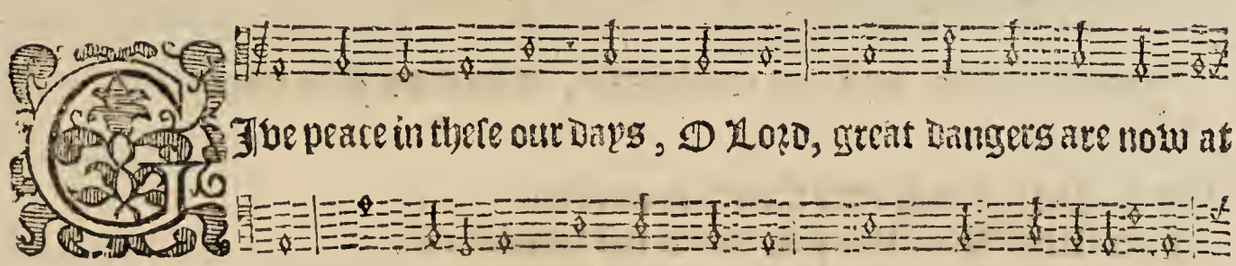
O holy Spirit direct aright the Preachers of thy Word:
that thou by them mayst cut down sin as it were with a sword.
Depart not from thy Pastors pure, but ayd them at their need:
which break to us the bread of life, whereon our souls do feed.

O blessed Spirit of Truth keep us in peace and unity:
keep us from sects and errors all, and from all Papistry.
Convert all those that are our foes, and bring them to thy light,
that they and we may well agree, and praise thee day and night.

O Lord increase our faith in us, and love so to abound,
that man and wife be void of strife, and neighbours about us round.
In our time give thy peace, O Lord, to Nations farre and nigh;
and teach them all thy holy Word, that we may sing to thee,

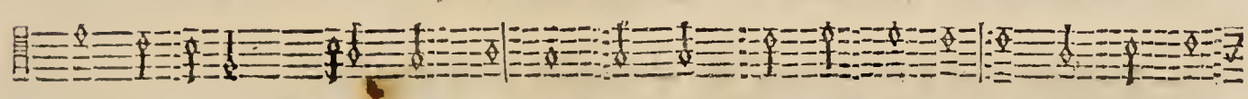
All glory to the Trinity, that is of mightes most:
The living Father and the Son, and eke the holy Ghost.
As it hath been in all the time that hath been heretofore,
As it is now, and so shall be, henceforth for evermore.

Da pacem Domine.

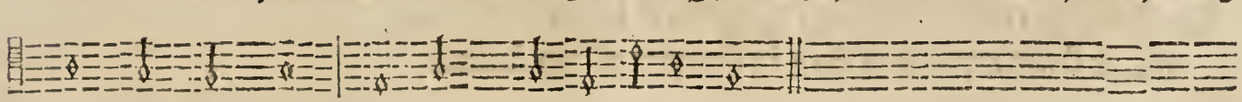


GIve peace in these our days, O Lord, great dangers are now at

hand, thine enemies with one accord, Christs name in every land



seek to deface, root out and race, thy true right worship indeed be thou the stay



Lord we thee pray, thou help'st alone in all need.

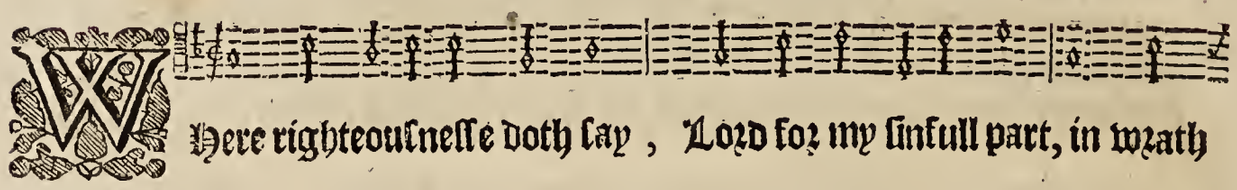
Give us that peace that we do lack,
Through mis-belief and ill life:

Thy

Thy Word to offer thou doſt not ſlack,
Which we unkindly gain-ſtrive:
With fire and ſword, this healthfull Word,
Some perſecute and oppreſſe.
Some with the mouth confeſſe the truth,
Without ſincere godlineſſe.

Give peace, and us thy Spirit down ſend,
With grief and repentance true
Pierce thou our hearts, our lives amend,
And by faith Chriſt renue.
That fear and dread, war and blood-ſhed,
Through thy ſweet mercy and grace,
May from us glide, thy truth may abide,
And ſhine in every place.

The complaint of a Sinner, who craveth of Chriſt to be kept under his mercy.



Where righteouſneſſe doth ſay, Lord for my ſinfull part, in wrath thou ſhouldſt me pay, vengeance for my deſert, I can it not deny, but needs I muſt confeſſe, how that continually, Thy laws I do tranſgreſſe.

But if it be thy will, with ſinners to contend,
then all thy flock ſhall ſpill, and be loſt without end.
For who lives here ſo right, that rightly he can ſay,
he ſins not in thy ſight, full oft and every day?

The Scripture plainly tels me, the righteous man offendeth,
ſeven times a day 'gainſt thee, whereon thy wrath dependeth:
So that the righteous man doth walk in no ſuch path,
but he falls now and then in danger of thy wrath.

Then ſith the caſe ſo ſtands, that even the man right wiſe
falls oft in ſinfull bands, whereby thy wrath may riſe:
Lord, I that am unjuſt, and righteouſneſſe none have:
whereto then ſhall I truſt my ſinfull ſoul to ſave?

But

But truly to that poſt, Whereto I cleave and ſhall,
which is thy mercy moſt, Lord let thy mercy fall.
And mitigate thy mood, or elſe we periſh all:
the price of this thy bloud, wherein mercy I call.

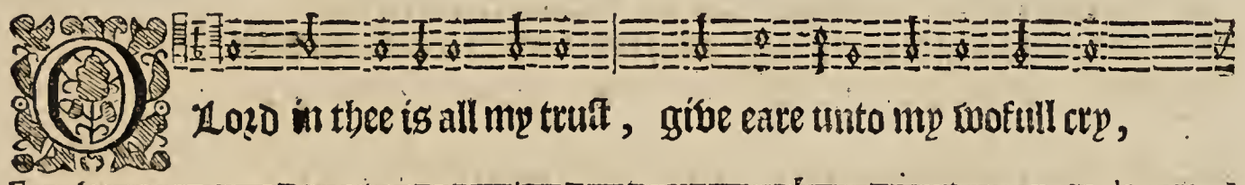
The Scripture doth declare, no drop of blood in thee:
but that thou didſt not ſpare, to ſhed each drop for me.
Now let thoſe drops moſt ſweet, ſo moiſt my heart ſo dry,
that I with ſin repleat, may live, and ſin may die.

That ſin being mortified, this ſin of mine in me,
I may be ſanctified, by grace of thine in thee.
So that I never fall into ſuch mortall ſin,
that my foes infernall rejoyce my death therein.

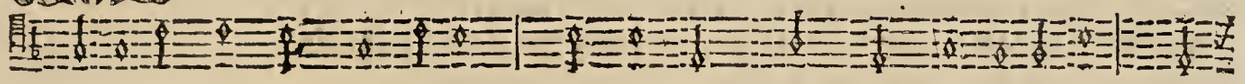
But vouchſafe me to keep from thoſe infernall foes,
and from that lake ſo deep, whereas no mercy growes:
And I ſhall ſing the ſongs, confirmed with the juſt,
that unto thee belongs, which art mine only truſt.

The Lamentation.

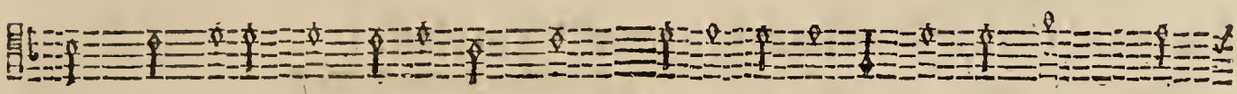
Through perfect repentance, the ſinner hath a ſure truſt in God, that his ſinnes ſhall be waſhed away in Chriſts blood.



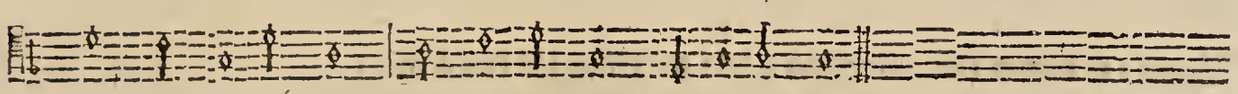
O Lord in thee is all my truſt, give eare unto my wofull cry,



refuſe me not that am unjuſt; but bowing down thy heavenly eye, be-



hold how I do ſtill lament my ſinnes wherein I doe offend, O Lord, for



them ſhall I be ſhent, ſith thee to pleaſe I do intend.

No, no, not ſo, thy will is bent, to deal with ſinners in thine ire:
But when in heart they ſhall repent, thou grantſt with ſpeed their juſt deſire.
To thee therefore ſtill ſhall I cry, to waſh away my ſinfull crime:
Thy blood, O Lord, is not yet dry, but that it may help me in time.

Haſte thee, O Lord, haſte thee, I ſay, to poure on me thy gifts of grace:
That when this life ſhall flit away, in heaven with thee I may have place:
Where thou doſt reign eternally, with God which once did down thee ſend,
Where Angels ſing continually, to thee be praiſe world without end.

A Thankſ-giving after the receiving of the Lords Supper.
Sing this as the 137 Pſalm.

THe Lord be thanked for his gifts, and mercies evermore,
that he doth ſhew unto his Saints, to him be laud therefore.
Our tongues cannot ſo praiſe the Lord, as he of right deſerves:
our hearts cannot of him ſo think, as he us all preſerves.

His benefits they be ſo great to us that be but ſin:
that at our hands for recompence, there is no hope to win.
O ſinfull fleſh that thou ſhouldſt have ſuch mercies of the Lord:
thou doſt deſerve more worthily of him to be abhord.

Nought elſe but ſin and wretchedneſſe doth reſt within our hearts:
and ſtubbornly againſt the Lord we daily play our parts.
The Sun above in firmament, that is to us a light:
doth ſhew it ſelf more cleer and pure, than we be in his ſight.

The heavens above and all therein more holy are than we:
they ſerve the Lord in their eſtate, each one in his degree.
They do not ſtrive for maſterſhip, nor ſlack their office ſet:
but ſerve the Lord and do his will, hate is to them no let.

Alſo the earth and all therein, of God it is in awe:
it doth obſerve the Formers will, by skilfull natures law.
The Sea and all that is therein, doth bend when God doth beck:
the ſpirits beneath do tremble all, and fear his wrathfull check.

But we alas, for whom all theſe were made them for to rule,
do not ſo know or love the Lord, as doth the Oxe or Mule.
A law he gave for us to know what was his holy will:
he would us good, but we would not avoid the thing is ill.

Not one of us that ſeeketh out the Lord of life to pleaſe:
nor do the thing that might us lead to Chriſt and quiet eaſe.
Thus are we all his enemies, we can it not deny:
and he again of his good will would not that we ſhould die.

Therefore when remedy was none to bring us unto life:
the Son of God our fleſh he took to end our mortall ſtrife.
And all the Law of God the Lord, he did it full obey:
and for our ſins upon the Croſſe, his blood our debts did pay.

And that we ſhould not yet forget what good he to us wrought:
a ſigne he left our eyes to tell, that he our bodies bought.
In Bread and Wine here viſible unto thine eyes and taſte:
his mercies great thou maiſt record, if that his Spirit thou haſt.

As once the corn did live and grow, and was cut down with ſithe,
and threſhed out with many ſtripes, out from his huſk to drive.
And as the mill with violence did tear it out ſo ſmall;
and made it like to earthly duſt, not ſparing it at all.

And as the Oven with fire hot, did close it up with heat:
and all this done that I have said, that it should be our meat.
So was the Lord in his ripe age cut down by cruell death:
his soul he gave in torments great, and yielded up his breath.

Because that he to us might be an everlasting bread,
with much reproch and troubles great on earth his life he led.
And as the Grapes in pleasant time are presled very sore:
and plucked down when they be ripe, and let to grow no more:

Because the juice that in them is, as comfortable drink,
we might receive, and joyfull be, when sorrows make us shrink:
So Christ his blood out presled was, with nails and eke with spear:
the juice thereof doth save all those that rightly do him fear.

And as the corns by unity, into one loaf are knit:
so is the Lord and his whole Church, though he in heaven sit.
As many Grapes make but one wine, so should we be but one
in faith and love in Christ above and unto Christ alone.

Leading a life without all strife, in quiet rest and peace:
from envy and from malice both, our hearts and tongues to cease.
Which if we do, then shall we shew that we his chosen be:
by faith in him to lead a life as always willed he.

And that we may so do indeed, God send us all his grace:
then after death we shall be sure, with him to have a place.

R. W.

PReserve us Lord by thy dear Word, from Turke and Pope de-

fend us Lord, which both would thrust out of his throne, our Lord Jesus

Christ thy dear Son.

Lord Jesus Christ shew forth thy might, that thou art Lord of lords by right:
thy poor afflicted flock defend, that we may praise thee without end.
God holy Ghost our comforter, be our patron, help, and succour:
give us one mind and perfect peace, all gifts of grace in us increase.
Thou living God in persons three, thy name be prais'd in Unity:
in all our need so us defend, that we may praise thee without end.

A form of Prayer to be used in private houses, every *Morning* and *Evening*.

ALmighty God and most mercifull Father, we do not present our selves here before thy Majesty, trusting in our own merits or worthinesse, but in thy manifold mercies, which hast promised to hear our prayers and grant our requests which we shall make to thee in the Name of thy beloved Son Jesus Christ our Lord, who also hath commanded us to assemble our selves together in his Name, with full assurance that he will not only be amongst us, but also be our mediatour and advocate towards thy Majesty, that we may obtain all things which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee, O Father, to turn thy loving countenance towards us, and impute not to us our manifold sins and offences, whereby we justly deserve thy wrath and punishment, but rather receive us to thy mercy for Jesus Christ sake, accepting his death and passion as a just recompence for all our offences, in whom thou art well pleased, and through whom thou canst not be offended with us. And seeing that of thy great mercies we have quietly passed this night, grant O heavenly Father, that we may bestow this day wholly in thy service, so that all our thoughts, words, and deeds, may redound to the glory of thy Name, & good example to all men, who seeing our good works, may glorifie thee our heavenly Father: & forasmuch as of thy meer favor and love, thou hast not only created us to thine own similitude & likenes, but also hast chosen us to be heirs with thy dear Son Jesus Christ, of that immortall kingdome which thou preparedst for us, from the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the mean time live in godly conversation and integrity of life, knowing that Idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdome of God. And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for our selves, and for them thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the World, who, as they know by thy wonderfull works that thou art God over all, so they may be instructed by thy holy Spirit, to believe in thee their Saviour and Redeemer. But forasmuch as they cannot believe except they hear, nor cannot hear but by preaching, and none can preach, except he be sent, therefore, O Lord, raise up faithfull distributers of thy mysteries, who setting apart all worldly respects, may both in life and doctrine, only seek thy glory. Contrarily confound Satan and Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sense, that they may not by sects, schisms, heresies, and errors, disquiet thy little flock. And because O Lord we be fain into the latter dayes and dangerous times wherein ignorance hath gotten the upper hand, and Satan by his ministers seeketh by all means to quench the light of thy Gospel, we beseech thee to maintain thy cause against those ravening Wolves, strengthen all thy servants whom they keep in prison and bondage, let not thy long suffering be an occasion either to increase their tyranny, or discourage thy children, neither let our sinnes and wickednesse be an hindrance to thy mercies but with speed (O Lord) consider these great miseries: For thy people Israel many times by their sins provoked thine anger, and thou punishedst them by thy just judgment: Yet though their sins were never so grie-

vous,

bous, if they once returned from their iniquitie, thou receivedst them to mercy. We therefore most wretched sinners bewail our manifold sins, and earnestly repent us of our former wickednesse, and ungodly behaviour towards thee: And whereas we cannot of our selves purchase thy pardon, yet we humbly beseech thee for Jesus Christs sake, to shew thy mercies upon us, & receive us again to thy favour. Grant us dear Father these our requests, and other things necessary for us, & thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee, as he hath taught us saying: Our Father which art, &c.

Evening Prayer.

O Lord God Father everlasting and full of pity, we acknowledge and confesse that we be not worthy to lift up our eyes to heaven, much lesse to present our selves before thy Majesty, with confidence that thou wilt hear our prayers, and grant our request, if we consider our own deservings; for our consciences do accuse us, and our sins do witnesse against us, and we know that thou art an upright Judge, which dost not justifie the sinners and wicked men, but punishest the faults of all such as transgresse thy Commandements: Yet most mercifull Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel our selves (as it were) swallowed up of death & desperation, we utterly renounce all worldly confidence, and flie to thy sovereign bounty, as our only stay and refuge; beseeching thee not to call to remembrance our manifold sins and wickednesse, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us, but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us (O Lord) and forgive us our offences, teach us by thy holy Spirit, that we may rightly weigh them & earnestly repent for the same. And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken cannot praise thee, nor call upon thy name, but the repenting heart, the sorrowfull mind, the conscience oppressed, hungring and thirsting for thy grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Father, and we thy Children, thou art our Shepheard, and we thy flock, thou art our Redeemer, and we thy people whom thou hast bought, thou art our God, and we thine inheritance: Correct us not therefore in thine anger (O Lord) neither according to our deserts punish us, but mercifully chastise us with a Fatherly correction that all the world may know, at what time soever a sinner doth repent him of his sinnes from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travell in, grant dear Father that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortall life, and in the mean season that we be not overcome by any fantasies, dreams, or other temptations, but may fully set our minds upon thee, love thee, fear thee,

and rest in thee. Furthermore, that our sleep be not excessive or overmuch after the insatiable desires of the flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy most holy Name, and the profit of our brethren. So be it.

A godly Prayer to be said at all times.

HOnour and praise be given to thee O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindnesse shewed unto us, in that it hath pleased thy gracious goodnesse, freely and of thine own accord, to elect and chuse us to salvation before the beginning of the world: and even like continuall thanks be given to thee for creating us after thine own Image, for redeeming us with the precious blood of thy dear Son, When we were utterly lost, for sanctifying us with thy holy Spirit in the revelation & knowledge of thy holy word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body & soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long and giving us so large a time of repentance. These benefits (O Most mercifull Father) like as we acknowledge to have received them of thy only goodnesse, even so we beseech thee for thy dear Son Jesus Christs sake, to grant us always thy holy Spirit, that we may continually grow in thankfulnesse towards thee, to be led in all truth, and comforted in all our adversities. O Lord strengthen our faith, kindle it more in ferventnesse, and love towards thee, and our neighbors for thy sake: Suffer us not (most dear Father) to receive thy word any more in vain, but grant us alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctifie and do worship to thy Name, help to amplifie and increase thy Kingdome, and whatsoever thou sendest we may be heartily content with thy good pleasure and will: Let us not lack the thing O Father, without the which we cannot serve thee, but blesse thou so all the works of our hands, that we may have sufficient, and not be chargable, but rather helpfull to others.

Be mercifull (O Lord) to our offences, and seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our Father, our captain and defender in all temptations, hold thou us by thy mercifull hand, that we may be delibered from all inconveniencies, and end our lives in the sanctifying and honour of thy holy Name, through Jesus Christ our Lord and only Saviour. So be it.

Let thy mightie hand and out-stretched arm (O Lord) be still our defence, thy mercy and loving kindnesse in Jesus Christ thy dear Son our salvation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation, unto the end and in the end. So be it. O Lord increase our faith, &c.

A confession for all estates and times.

O Eternall God and most mercifull Father, we confesse and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us is no goodnesse. For the flesh evermore rebelleth against the spirit, whereby we continually transgress thy holy precepts, and commandements, and so purchase to our selves through thy just judgment, death and damnation. Notwithstanding (O heavenly Father) for as much as we are displeased with our selves for the sins that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech

thee

thee for Jesus Christs sake, to shew thy mercy upon us, to forgive us all our sins, and increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteousnesse, may from hence-forth not only mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will: not for the worthinesse thereof but for the merits of thy dearly beloved Sonne Jesus Christ our only Saviour, whom thou hast already given an Oblation and Offering for our sins, and for whose sake we are certainly perswaded, that thou wilt deny us nothing that we aske in his name, according to thy will. For thy Spirit assureth our consciences, that thou art our mercifull Father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father, with thy Son, and the holy Ghost, be all honour and glory, world without end. Amen.

A Prayer to be said before a man begin his work.

O Lord God most mercifull Father and Saviour, seeing it hath pleased thee to command us to travell, that we may relieve our need, we beseech thee of thy grace so to blesse our labours, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witnesse unto us of thy bountifulnesse and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover (O Lord) we beseech thee that thou wouldest strengthen us with thy holy Spirit, that we may faithfully travell in our estate and vocation, without fraud or deceit, and that we may endeavour our selves to follow thine holy ordinances, rather than to seek to satisfie our greedy affections, or desire to gain: And if it please thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that thou of thy mercy shalt give us: and knowing that all good things come of thee, grant that we may humble our selves to our Neighbours, and not by any means lift our selves up above them which have not received so liberall a portion as of thy mercy thou hast given unto us. And if it please thee to try and exercise us by greater poverty and need than our flesh would desire, that thou wouldst yet, O Lord, grant us grace to know that thou wilt nourish us continually, through thy bountifull liberality, that we be not so tempted, that we fall into distrust, but that we may patiently wait till thou fill us, not only with corporall graces and benefits, but chiefly with thy heavenly and spirituall treasures, to the intent that we may alwaies have more ample occasion to give thee thanks, and so wholly to rest upon thy mercies. Hear us, O Lord, of mercy, through Jesus Christ thy Son our Lord and Saviour. Amen.

A Prayer for the whole estate of Christs Church.

Almighty God, and most mercifull Father, we submit our selves, and fall down before thy Majesty, beseeching thee from the bottom of our hearts, that the seed of thy Word now sown amongst us, may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this life choak it, but that as seed sown in good ground, it may bring forth thirty, sixty, and an hundred fold, as thy heavenly wisedome hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee (O heavenly Father) to grant us thy holy Spirit to direct our petitions, that they may proceed from such a fervent mind,

as

as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side enclosed and compassed; Let thy strength, O Lord, sustain our weakness, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lion seeking to devour us. Increase our faith, O mercifull Father, that we do not swerve at any time from thy heavenly Word, but augment in us hope and love, with a carefull keeping of all thy Commandements, that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor the inticements of the world do draw us away from our obedience: and seeing we live now in these most perillous times, let thy fatherly providence defend us against the violence of our enemies, which do seek by all means to oppresse thy truth. Furthermore, forasmuch as by thy holy Apostle we be taught to make our prayers and supplications for all men, We pray not only for our selves here present, but beseech thee to reduce all such as be yet ignorant, from the miserable captivity of blindnesse and error, to the pure understanding and knowledge of thy heavenly truth: That we all with one consent and unity of mind, may worship thee our only Saviour. And that all Pastors, Shepherds, and Ministers, to whom thou hast committed the dispensation of thy holy Word, and charge of thy chosen people, may both in their life and doctrine be found faithfull, setting before their eyes thy glory: and that by them all poor sheep which wander and go astray, may be gathered and brought home to thy fold. Moreover, because the hearts of all Rulers are in thy hands, we beseech thee to direct and govern the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially O Lord, according to our bounden duty, we beseech thee to maintain and increase the honorable estate of the Kings Majesty, and all his noble Counsellors and Magistrates: with all the spirituall Pastors and Ministers, and all the whole body of this Common-weal; Let thy fatherly favour so preserve them, and thy holy Spirit so govern their hearts, that they may in such sort execute their office, that thy Religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy Word. And for that we be all members of the mysticall body of Jesus Christ, we make our request unto thee, O heavenly Father, for all such as are afflicted with any crosse or tribulation, as warre, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kinde of thy rods, whether it be calamity of body, or vexation of minde: That it would please thee to give them patience and constancy till thou send them full deliverance out of all their troubles. Root out from hence (O Lord) all ravening Wolves, which to fill their bellies seek to destroy thy flock: And shew thy great mercies upon those our brethren in other Countries, which are persecuted, cast into prison, and daily condemned for the testimony of thy truth. And though they be utterly destitute of all mans aid, yet let thy sweet comfort never depart from them, but so inflame their hearts with thy holy Spirit, that they may boldy and carefully abide such triall as thy godly wisedome shall appoint. So that at length, as well by their death as by their life, the Kingdome of thy dear Son Jesus Christ, may increase and shine through all the world. In whose name We make our humble petitions unto thee as he hath taught us.

Our Father which art in heaven, hallowed, &c.

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These ye shall have in the beginning of the Psalms.

Veni Creator spiritus
Venite exultemus
Te Deum laudamus
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Quicunque vult
The Lamentation of a sinner
The humble sute of a sinner
The Pater noster.
The ten Commandements.

These ye shall have after the Psalms.

Praise the Lord O ye
Behold now give
Attend my people
Our Father which in heaven art
All my belief
Come holy Spirit
Give peace in these
Where righteousnesse
O Lord in thee is all
O Lord be thanked.
The Lord be thanked
Preserve us Lord
Also certain godly Prayers.

FINIS.